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ABSTRACT

Sixteen participants in the Fulbright-Hays Seminar on the history and culture of Brazil traveled throughout Brazil from June 27 through August 2, 1992. At the end of the seminar 14 participants developed curriculum projects. Presented alphabetically by author, the 14 curricular projects cover aspects of Brazilian life and culture. Riva Berleant-Schiller presented a unit appropriate for university courses in geography and anthropology. William Blough proposed an outline for an undergraduate course on Modern Brazil. Patricia Cooper developed a unit on Brazil for an undergraduate course in teaching social studies in the elementary school. David Georgi geared his unit plan on Brazilian culture to focus on at-risk secondary students. Julie Kline emphasized environmental issues in Brazil for a teacher inservice. Dennis Konshak described an undergraduate college course on Brazilian film. Saralee Lamb compiled articles, facts, recommended readings, and video sources on Brazil. Alan LeBaron discussed Indian nationalism in Brazil. Ruth Ohayon looked at women's rights in Brazil. Jeffery Rosen presented two study plans for secondary history students. Robert Schwartz developed a six-part introduction to a text on Brazilian history for secondary students. Jerry Williams focused on unit assignments, lectures, publications, language training, and a symposium on Brazil. Craig Wilson described a course segment designed for an undergraduate government course. Sandra Wright outlined a course in Afro-Brazilian Literature. (CK)

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FULBRIGHT HAYS SEMINARS ABROAD PROGRAM
BRAZILIAN HISTORY AND
CULTURE PROGRAM

JUNE 27 - AUGUST 2, 1992

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FULBRIGHT-HAYS SEMINARS ABROAD PROGRAM

BRAZILIAN HISTORY AND CULTURE PROGRAM

JUNE 27- AUGUST 2, 1992

This seminar was administered for the U.S. Department of
Education by the Commission for Educational Exchange
Between the United States and Brazil
(Fulbright Commission).

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FINAL PROGRAM AGENDA
U.S. DEPARTMENT OF EDUCATION SUMMER PROGRAM
ON BRAZILIAN HISTORY AND CULTURE - 1992
June 27-August 2, 1992

Saturday, June 27

22•30 Depart Miami AA 957

SAO PAULO PROGRAM

June 28- July 10

Sunday, June 28

09•17 Arrival in Sao Paulo.

Accommodation• St. Germain Hotel
Rua Padre Joao Manoel 202
Jardim Paulista
01411 - Sao Paulo, SP
Tel• (011) 883-2488
Fax• (011) 883-2476

Coordinator• Caio Cardoso
Alumni Association
Al. Ministro Rocha Azevedo, 413
01410 - Sao Paulo, SP
Tel• (011) 280-1955
Fax• (011) 282-0712

Luncheon Optional - nearby restaurants

18•00 Orientation session by Fulbright Commission's Deputy Executive
Director, Terry Vincent McIntyre (Alumni Association)

19•30 Get-together
Alumni Association - Alameda Ministro Rocha Azevedo

Monday, June 29

10•00 Orientation session
Instituto Cultural Itau
Av. Paulista 2424
Tel• 258-8920
Profa. Zilda Kessel

13•30 Lecture -- The Brazilian Educational System - Public and Private
Education, by Prof. Fred Litto

15•30 Visit -- Private School Dante Alighieri
Al. Jau 1061 - Tel• 287-7411
Prof. Rudney Tabacchi

19-30 Visit — E.E.P.S.G. Conselheiro Rodrigues Alves
Av. Paulista 227 - Tel. 287-1496
Prof. Mario Roberto Sassai

Tuesday, June 30

09-30 Orientation
Centro Velho
Secretaria Municipal de Cultura
Rua Sao Bento 405 - 26 andar
Tel. 239-3815
Prof. Mirna Pena

13-30 Portuguese class

Wednesday, July 1

09-00 Visit University of Sao Paulo
Brazilian Studies Institute
Museum of Contemporary Art

14-30 Portuguese class

19-30 Lecture by Prof. Flavio Wolf de Aguiar
Brazilian Literature
Alumni Association

Thursday, July 2

09-30 Portuguese class
Visit to the fair - Rua Barao de Capanema

14-30 Lecture by Profa. Maria Lucia Padua Lima
Brazilian Economy
Getulio Vargas Foundation
Av. 9 de Julho 2029
4o. andar - sala a
Tel. 283-4455

21-00 Sociocultural activity
Choperia do SESC - Pompeia
Show - JB Samba Group

Friday, July 3

10-00 Visit - Latin American Memorial
Av. Mario de Andrade 664 (Barra Funda)
Contact: Andrea Lucena
Tel. 823-9706

13-30 Portuguese class

- 16•30 Lecture by Profa. Maria Lucia Montes
 Brazilian Society and the "Desafio da Modernidade"
- 23•00 Sociocultural activity
 Gafieira - Paulistano da Gloria

Saturday, July 4

- 14•00 Visit - Parque do Ibirapuera
 Monumento as Bandeiras/Museu Folclore

Sunday, July 5

- 10•00 Sociocultural activity
 Handcraft fair - Praca da Republica

Monday, July 6

- 10•00 Visit - Conselho da Condição Femina
 Av. Paulista 1776 - 17o. andar
 Tel• 287-4232
 Contact• Maria Teresa Augusto
- 13•30 Informal meeting with Julia Miachels (journalist)
- 16•00 Portuguese class

Tuesday, July 7

 Visit "cooperativa agricola"

Wednesday, July 8

- 09•30 Portuguese class

Thursday, July 9

- 19•00 Debriefing - Prof. Marco Antonio da Rocha.
- 21•00 Sociocultural activity
 MPB Instrumental show
 Brazilian Memorial Project/Ciclo Arrajandores
 Teatro Cultura Artistica
 R. Nestor Pestana 196
 Tel• 256-0223

Friday, July 10

- 13•45 Depart for Porto Alegre via RG 321.
 The group was accompanied by Fulbright Executive Director, Prof.
 Marco Antonio da Rocha, and Program Assistant, Rejania Araujo.

PORTO ALEGRE PROGRAM

July 10-14

14-45 Arrival in Porto Alegre. Proceeded by bus to nearby city Bento Gonçalves.

BENTO GONCALVES

Accommodation: Hotel Dall'Onder
Rua Erny Hugo Dreher, 197
Bento Gonçalves
Tel. (054) 252-3555

17-30 Orientation session
Mr. Jose Alberici (Director/President Vinicola Aurora), picked up group for a visit to Vinicola. During the visit he talked about the geography, economy and social aspects of the region. Following he hosted a dinner for the group. (Contact: 054 - 252-4111)

Saturday, July 11

09-00 Visit to EMBRAPA - Centro Nacional de Pesquisa em Uva e Vinho (National Research Center for Grapes and Wine)
Contact: Sr. Jose Fernando Protras, Chief of the Center

11-00 Visit to Industry Carraro (furniture) followed by a lunch offered by the industry.
Contact: Sr. Ademar De Gasperi, Director/President

14-00 Visit to the Industry Isabele (food processing)
Contact: Sr. Moyses Michelin, Director/President

18-00 FENAVINHO - Feira Nacional do Vinho, followed by dinner at the Vinicola restaurant ("stand").

Sunday, July 12

Bus tour to Caxias do Sul, Gramado, Canela, Nova Petropolis.

Evening Return to Porto Alegre.

PORTO ALEGRE

Accommodation: Hotel Plaza Porto Alegre
Rua Senhor dos Passos, 154 (Centro)
Tel. (0512) 26-1700

Monday, July 13

09:30 Bus departs hotel for USIS office.

10:00 Orientation session by Profa. Sandra Pezavento
(Anthropology/History Depts. - Federal University of Rio Grande do Sul)

City tour

Lunch Small groups

Afternoon Visit to the State Museum of Art
Exhibition: Chagall's Universe
(The Museum was opened exclusively for the group's visit, since it doesn't open on Mondays.)

21:45 Optional activity attended by: Sandra Wright, Kevin O'Connor, Ruth Chayon, David George, Patricia Cooper, Julie Kline, Beverly Brown.
Dinner and show at Galpao Crioulo (barbecue).
Av. Loureiro da Silva (Pq. da Harmonia) (Cidade Baixa)
Tel. 226-8194

Tuesday, July 14

05:45 Bus departs hotel for airport.

07:00 Depart for Belo Horizonte via RG 330/364.

OURO PRETO PROGRAM
July 14-7

Accommodation: Luxor Pousada Hotel
Praca Antonio Dias/Rua Dr. Alfredo Baeta, 10
Tel. (031) 551-2244

Tuesday, July 14

- 10-20 Arrival in Belo Horizonte. Proceeded by bus to Ouro Preto, via Congonhas do Campos.
- Luncheon Prof. Jose Sebastiao Maia, Education Departament, Federal University of Minas Gerais (UFMG), met the group in Congonhas do Campos for lunch at Tio Pangas Restaurant.
- Afternoon Tour of Congonhas ("Aleijadinho sculptures).
- 18-00 Arrival in Ouro Preto.
- Evening Informal meeting with Prof. Maia at the Hotel.

Wednesday, July 15

- 09-00 Visit to UFMG campus
The group was briefed on the gem lapidation process
Tour of Ouro Preto
- 11-30 Visit to Igreja do Pilar. The group was received by Father Simoes.
- Luncheon In small groups.
- 14-00 Walk tour of Ouro Preto. (Pc. Tirandentes, Museu da Inconfidencia, Escola de Minas etc.)
- 16-00 Visit Gemas do Brasil
- Evening Informal meeting with Prof. Leda Martins, Director IAC (Institute of Arts and Culture of Ouro Preto).

Thursday, July 16

- 08-30 Visit to Mariana - historic city - with a stop at the Gold Mine of Mariana.
- 17-00 Visit to Escola de Minas - Lecture on barroque art by Profa. Ana Maria Passos, Public Relations/Rector's advisor, UFMG.
- Evening Free

Friday, July 17

- 06-30 Departure for Confins airport in Belo Horizonte
- 10-45 Departure for Salvador via RG 364.

SALVADOR PROGRAM

July 17-21

Accommodation: Hotel da Bahia
Praça 2 de Julho (Campo Grande)
Tel. (071) 237-3699

Friday, July 17

- 12:30 Arrival in Salvador
- 15:30 Orientation session by Prof. James Riordan at ACBEU - Associacao Cultural Brasil-Estados Unidos, Av. Sete de Setembro 1883.
Tel. (071) 336-4411
- 16:00 Lectures:
- Profa. Maria Adair - History of the Art and Culture of Bahia
- Kim Butler - Racial Questions/Afro-Brazilian Culture
- Mestre Moraes - Capoeira da Angola
- 18:00 Cocktail hosted by Mr. Riordan at ACBEU (batidas/softdrinks, acaraje served by a typically dressed baiana)
- Evening Free

Saturday, July 18

- 08:30 Bus tour to Fortes/Corredor da Vitoria/Orla Maritima/Campo de Santana/Alagados/Igreja do Bonfim. The group was accompanied by Prof. Francisco Senna, Dept. of Architecture, Federal University of Bahia (UFBA).
- 13:00 Luncheon at Mercado Modelo (market)
- Evening Some participants went to a "terreiro de Candomble". The visit was arranged by the Centro de Estudos Bahianos, Terreiro de Jesus

Sunday, July 19

- Morning Half of the group went to Piata and Ilha de Itaparica. Some went to the beach and the others visited the Museu de Arte Sacra.
- Evening Oludum band show.

Monday, July 20

- 08:30 Bus picked up the group at the Hotel and took them to the historic center. Visits: Antigo Colegio Jesuita, Centro de Estudos Baianos, Museu Afro-Brasileiro, Centro de Estudos Afro-Orientais (UFBA), Museu de Arqueologia, Igreja Sao Francisco de Assis, Claustro do Convento, Igreja Nossa Senhora do Rosario, Igreja Ordem 3a. do Carmo, Instituto do Patrimonio Historico, Casa do Olodum.

Lunch SENAC - Pelourinho (dutch treat)
15-00 Group returned to the Hotel.
16-00 Part of the group visited the Museu Carlos Costa Pinto
Evening Free

Tuesday, July 21

06-00 Bus departed for the Airport.
07-00 Departure for Brasilia via SC 271.

BRASILIA PROGRAM

July 21-24

Accommodation: Garvey Park Hotel
Setor Hoteleiro Norte, Qd. 2, Bloco J
Tel. (061) 223-9800

Tuesday, July 21

09-30 Arrival in Brasilia.
11-30 Lecture at Fulbright Commission by Prof. Jose Galbinski, Dept.
of Architecture, University of Brasilia.
13-00 Luncheon hosted by Fulbright Commission Directors.
Afternoon City tour
Evening Free

Wednesday, July 22

10-00 Briefing at the American Embassy
13-00 Luncheon at Xique-Xique Restaurant
15-00 Visit to CIAC - Centro Integrado de Apoio a Crianca --
Prof. Ivone Felipe, Articuladora Gerencial (Area Especial,
conj. 3, Paranao - Tel. 369-1687)
16-30 Meeting with the Regional Administrator of Paranao (mayor),
Roberto Goncalves Jorge (Praça Central, Lote 1, Paranao.
Tel. 369-1010/369/1213
18-30 Informal gathering at Fulbright Commission Director's residence,
Prof. Marco Antonio da Rocha, SHIN QI 16, conj. 05, casa 21 /
Lago Norte.

Thursday, July 23

- 10-15 Visit to the National Congress
Informal meeting with Deputy Joao Faustino
- Luncheon Congress restaurant.
- 14-00 Some participants visited the Museu Etnografico, FUNAI/Artindia
and Igreja Dom Bosco.
- Evening Free

Friday, July 24

- 11-45 Departure for Manaus via RG 204.
Accompanied by Terry Vincent McIntyre and Rejania Araujo.

MANAUS PROGRAM

July 24-28

Accommodation: Hotel Amazonas
Praca Dr. Adalberto Vale (Centro)
Tel. (092) 62202233

Friday, July 24

- 13-30 Arrival in Manaus at "Eduardo Gomes Airport"
Tel. (092) 642-3377
- 16-00 Visit to INPA - Instituto Nacional de Pesquisa do Amazonas . The
group was received by Prof. Niro Higuchi and Jimena Beltrao and
visited the library and the florestal research laboratory.
Contact: Profa. Dra. Aurea, Chief Cabinet

Saturday, July 25

- Morning City tour with visits to:
Palafitas, Bairro da Compensa, Opera House, Indian Museum, Port,
Alfandega.
- Luncheon Small groups
- Afternoon Free
- Evening Opera House - Tropical Jazz Band Show

Sunday, July 26

- 08-30 Tour - Cruise on the Rio Negro and Rio Solimoes, January Lake
and the Victorias Regias, the sunken jungle, etc.

Monday, July 27

- Morning Free

14:30 Bus departed hotel for INPA
15:00 Visit to INPA -- The Peixe-boi (manatee), Fish Collection,
Herbarium, Lumber Technology

Evening Free

Tuesday, July 28

10:00 Bus departed from hotel for the airport via the Museu
Zoobotanico do Japones (Conj. Tiradentes) and proceeded to the
airport.
14:30 Depart for Rio de Janeiro via RG 205
Terry McIntyre will continue with the group to Rio de Janeiro.
Rejania Araujo will return to Brasilia.

RIO DE JANEIRO PROGRAM

July 28 - August 1st

Accommodation: Hotel Everest Rio
Rua Prudente de Moraes, 1117
Ipanema
Tel. (021) 287-8282

Contacts: Terry V. McIntyre
Tel. (021) 541-3177

Nilza Waldeck / Rita Monteiro
Educational Advising Office
Av. Nossa Senhora de Copacabana 690/120.
Tel. (021) 236-3187, 255-4398, 292-7117 ext. 2640

Tuesday, July 28

20:40 Arrival in Rio de Janeiro. The group was accompanied by Terry
Vincent McIntyre.

Wednesday, July 29

10:00 Orientation session by Candido Jose Mendes de Almeida at CESNA,
the Center for North American Studies.
Centro Cultural Candido Mendes
Rua Joana Angelica, 63 - Ipanema
Tel. (021) 267-7098, 267-7114, ext. 128
14:00 Tour of Corcovado and Pao de Acucar
18:00 Cocktail - professional contacts
Fulbright Educational Advising Office
Av. Nossa Senhora de Copacabana, 690/120.

Thursday, July 30

09-00 Visit to Pontifical Catholic University - PUC.
Prof. Everardo Rocha and Eduardo Neiva

12-00 Luncheon

16-00 Centro Cultural Banco do Brasil
Rua lo. de Marco, 66
Centro
Contact Reinaldo Benjamin Ferreira, Centro Cultural Director
Tel. (021) 216-0290

Evening Optional activity.
Dinner/show at Plataforma I
Rua Adalberto Ferreiora, 32 - Leblon
Tel. (021) 274-4022

Friday, July 31

09-00 Debriefing session by Terry McIntyre - hotel lobby

10-30 Optional activity.
Visit to H. Stern jewelry
Rua Garcia D'Avilla, 113 - Ipanema
Tel. (021) 259-7442

Luncheon Free

Afternoon Individual contacts
Optional visit to Rocinha (favela)
Contact. Marcia Braga - Tel. 511-0943

Evening Free

Saturday, August 1st

Morning Free

Afternoon Free

20-00 Group departed hotel to the Airport

23-00 Depart Rio de Janeiro for Miami via AA 904

Sunday, August 2nd

05-46 Arrival in Miami.

THERE WERE 16 PARTICIPANTS IN THE SEMINAR

1. Berleant-Schiller, Riva
Department of Anthropology
University of Connecticut
Torrington, CT
2. Blough, William
Department of Political Science
Winthrop University
Rock Hill, SC
3. Brown, Beverly
Department of Anthropology
Rockland Community College
Suffern, NY
4. Cooper, Patricia
Department of Foreign Languages
Georgetown College
Georgetown, KY
5. Georgi, David
Department of Education
California State University
Bakersfield, CA
6. Kline, Julie
Center for Latin America
University of Wisconsin
Milwaukee, WI
7. Konshak, Dennis
Department of English/Humanities
Yakima Valley College
Yakima, WA
8. Lamb, Saralee
History Teacher
Southwest Miami Senior High School
Miami, FL
9. LeBaron, Alan
Department of History
Kennesaw State College
Marietta, GA
10. O'Conner, Kevin
History/English Teacher
B.E.S.T. Alternative High School
Kirkland, WA
11. Ohayon, Ruth
Dept. of Foreign Lang and Lit.
Westfield State College
Westfield, MA
12. Rosen, Jeffrey
Social Studies Teacher
Spotswood High School
Spotswood, NJ
13. Schwartz, Robert
Department of History
University of Houston- Downtown
Houston, TX
14. Williams, Jerry
Department of Foreign Languages
West Chester University
West Chester, PA
15. Wilson, Craig
Department of Political Science
Eastern Montana College
Billings, MT
16. Wright, Sandra
Department of Communications
Delgado Community College
New Orleans, LA

CURRICULUM PROJECTS

Berleant-Schiller, Riva	Brazil: The Past is in the Present
Blough, William	Modern Brazil
Cooper, Patricia	Brazil-Land of Diversity
Georgi, David	An Anthropological Approach to Brazilian Culture: Planning Instruction for At-risk Secondary Students
Kline, Julie	Environments of Brazil: The City of Sao Paulo
Konshak, Dennis	A Curriculum Guide for an Undergraduate College Course in Past Cinema Novo Brazilian Film
Lamb, Saralee	Brazil
LeBaron, Alan	Indian Nationalism in Brazil
Ohayon, Ruth	Brazilian Women's Quest for Rights
Rosen, Jeffrey	"untitled"
Schwartz, Robert	An Introduction to a High School Text on Brazilian History (a draft)
Williams, Jerry	Beyond Columbus
Wilson, Craig	The History and Politics of Brazil
Wright, Sandra	Outline for Development of a Course in Afro-Brazilian Literature

Note: Projects were not received from Beverly Brown and Kevin O'Conner

Report to the Fulbright-Hays Seminars Abroad Program

December 1992

Brazil: The Past is in the Present

A Curriculum Unit

Appropriate for University Courses in World Regional Geography, in
Latin American Geography, and the Anthropology of Latin America

Submitted by

Riva Berleant-Schiller

Professor of Anthropology at the University of Connecticut

Torrington, Connecticut 06790

and

Participant in the Seminar on the History and Culture of Brazil,

1992

BRAZIL: THE PAST IS IN THE PRESENT

Introduction:

This curriculum unit is designed for five classes, each an hour and a quarter long. It may be incorporated into a course on world regional geography and into a range of courses on the geography or anthropology of Latin America. It is also useful for courses that are intended to give the student insight into the lives of those who live outside of industrialized global cores.

The unit embodies the idea that Brazil's past is written on the present--on the landscape, in the structure of society, and in the experience of daily lives, especially of the poor. It includes an annotated list of reading assignments, and a selected bibliography.

Contents

- I. Objectives of the unit
- II. Course context and background reading assignments
- III. Annotated list of reading assignments for the Brazil unit
- IV. Content of each class
 - Class 1: Introduction, Global Context, and Regions
 - Class 2: Landforms, Environments, Spatial Covariations
 - Class 3: Plantations, Slavery, Resistance
 - Class 4: The Past is in the Present: Inequality and Class
 - Class 5: The Past is in the Present: Creolized Culture
- V. Selected list of supplementary reading

I. Objectives of the Unit:

1. to situate Brazil in global core-periphery relations;
2. to introduce the regional and historical geography of Brazil, including physical and biotic zones, the effects of colonial land and labor systems (for example, mining, plantations, ranching, slavery), land use and agriculture;
3. to introduce the student to the creolized culture of Brazil, which has been created out of Afro-Brazilian, Native Brazilian, and Euro-Brazilian components;
4. to introduce the student to inequality and class in contemporary Brazil;
5. to reinforce geographical and anthropological concepts that unify the course and integrate its subject matter.

This unit focuses on these concepts:

- a. European expansion and the origin of global core-periphery relations;
- b. The perpetuation of poverty and exploitative land and labor systems through core-periphery relations
- c. The nature and validity of kinds of historical and functional explanations;
- d. Critique of environmental determinism and illustration of the shaping of landscapes and environments by human agency.

Robert McColl

1987. House and Field in the Karakorams. American Geographical Society's Focus 37, 4 (winter 1987), p. 15-19.

Effectively illustrates the important concept in geography that culture modifies and creates environments. It shows how two separate peoples bearing different cultures entered the Karakorams from different sources and adapted in two ways, creating distinctive, but equally effective kinds of houses and agricultural fields in the same environment. It is useful in showing how we can apply the understanding gained from research in region to interpretation of other regions.

III. Annotated List of Reading Assignments for the Brazil Unit

All students will have a copy of the most recent edition of Goode's World Atlas, which they will bring to each class.

Class 1: students will read BEFORE this class:

da Cunha, Euclides

1944 Rebellion in the Backlands (Trans. from Os Sertões, 1902, by Samuel Putnam). Chicago: University of Chicago Press.
Chapter One, "The Land."

The first chapter of this classic work on the Canudos Rebellion, 1896-1897, describes the landscape of the Sertão, including landforms, geology, and vegetation. It is an unparalleled example of landscape description as live drama.

Class 2: Students will read BEFORE this class:

Gross, Daniel R.

1971. The Great Sisal Scheme. Natural History, March 1971.

This article, based on the author's field research in the Sertão, shows the consequences of an economic development scheme that urged sisal cultivation on peasant subsistence farmers. When the world price of sisal dropped, small farmers lost their lands and were forced to work for wages on the lands of large sisal producers, who were able to survive the bust. Lands turned over to sisal can not be reclaimed for food crops without agricultural machinery. Thus peasants lost land, lost food supply, became exploited wage workers, and suffered a drop in living standard, already low. One principal consequence was the malnutrition and stunted development of children.

Class 3: Students will read BEFORE this class:

Schwartz, Stuart B.

1970 The Mocambo: Slave Resistance in Colonial Bahia.

Journal of Social History 3:313-333. Reprinted in Maroon Societies, ed. by Richard Price. Garden City, New York: Anchor, 1973. Pp. 202-226.

The Recôncavo area surrounding the Bay of All Saints in Salvador, Bahia, was a major sugar producer from 1570 to

1680. When sugar plantations declined in importance, the social and economic patterns of sugar remained dominant and slavery persisted. But wherever a coercive slave regime existed in the Americas, resistance and runaway slave communities also flourished. This article describes Bahian mocambos, the communities established and maintained by runaway slaves.

Sidney Mintz

1991. Pleasure, Profit, and Satiation. In The Seeds of Change, ed. by Herman Viola and Carolyn Margolis. Washington: Smithsonian Institution Press. Pp. 112-128.

A brief account of the origin and diffusion of sugar, its economic importance in the Americas, and the systems of slave labor and plantation production associated with it.

Class 4: Students will read BEFORE this class:

Cultural Survival Quarterly

This publication of Cultural Survival, an organization dedicated to securing the rights of indigenous peoples, regularly includes reports and articles on Native groups in Brazil. Put recent reports on reserve for students.

Godfrey, Brian J.

1990 Boom Towns of the Amazon. Geographical Review 80:103-117.

The author describes the origin, population, nature, and organization of boom towns that spring up around sites of

resource exploitation in the Amazon Basin. Although perpetuation of patterns from earlier period in Brazil's history is not the author's main point, the article is useful in showing such perpetuation. It is also useful for eliciting discussion about what the author has left out of his account: the effect of the boom town process on indigenous occupants of the areas undergoing transformation.

Class 5: The students will read BEFORE this class:

Voeks, Robert

1990 Sacred Leaves of Brazilian Candomblé. Geographical Review 80:118-131.

This article helps the student to understand the process of creolization of religion in Brazil. It describes how plants of the Brazilian forest similar to sacred plants of the West African forest were used in the religious rituals brought by the Yoruba people from West Africa to Brazil. The article reinforces understanding of one important component of the creolization process--that it is ongoing. Yoruba religion was not brought to Brazil only once in the past by enslaved Yoruba people; rather, religious ideas, rituals, and sacred were continuously brought, even after slave emancipation in the 1880s. Further, the resulting Candomblé of Bahia is an Afro-Brazilian creation that draws on more sources than the original religion of the Yoruba people.

IV. Content of Each Class

CLASS 1 INTRODUCTION, GLOBAL CONTEXT, REGIONS

The students will use their Goode's World Atlas in class.

This class will reinforce understanding of geographic regions and of core-periphery relations, using Brazilian materials.

Reading prepared for today: da Cunha 1944

Assignment for next class: Schwartz 1970

1. Introduction and Global Context

Place Brazil in a global context by using world maps of population, gross national product, nutritional status, life expectancy, infant mortality, population growth, economic activities, and communications. Using these measures, discuss whether Brazil should be considered a global core or a global periphery. What are the internal core areas in Brazil?

2. Landforms and Regions

Look at Brazil on the thematic maps of South America. Physical regions and landforms are not highly varied and distinct, as they are for example in the United States. Mountains define the eastern edge of the Brazilian Plateau, and rim the Amazon Basin along the border of the Guianas. Regional organization, therefore, may use state boundaries and economic and historical criteria.

a. the Northeast, including the states of Bahia, Pernambuco, Paraíba, Rio Grande do Norte, Ceará, Maranhão, Piauí, Alagoas, Sergipe.

The slave and plantation economy of Brazil began here in the mid-seventeenth century, and it is also a central region in the formation of Brazilian creolized culture. Coastal plantations for sugar, cacao, and cotton still exist, whereas the drier sertão is an area of grazing, subsistence cultivation (often shifting), and peasant poverty. We will focus more on the northeast in the classes on colonialism, plantations, slavery, and Afro-Brazilian culture, especially Bahia and Pernambuco.

b. the North, including Amazonas, Roraima, Amapá, Pará, and Rondônia.

This region includes the Amazon Basin, and is the most sparsely populated part of Brazil. At the beginning of the twentieth century the area was economically important for rubber tapping, but its production of wild rubber was superseded by plantation rubber production in Southeast Asia. The region is now a region of in-migration from other parts of Brazil. As the maps show, this is the heartland of surviving indigenous culture, which is threatened by in-migration, road development, and new land uses such as lumbering, mining, and land clearance for cattle ranching. This region will be emphasized in a later class on Amazon development, internal colonialism, the perpetuation of peripheral status despite development, and indigenous peoples.

c. the Southeast, including the states of Minas Gerais, Espirito Santo, Rio de Janeiro, São Paulo.

This is the internal core region of greatest industrialization, urbanization, and population concentration. There are also productive agricultural areas that include coffee plantations, small farming, and cattle ranching. Note some iron ore and offshore petroleum production.

d. the South, including Rio Grande do Sul, Paraná, and Santa Catarina.

This is the primary agricultural region that includes coffee plantations, mixed crop and livestock farming, dairying, maize, rice, and vineyards. Immigrant Europeans of the 19th and 20th centuries have influenced both the culture and agriculture-- Germans, Portuguese, and Italians still live in ethnic communities. The largest city, Porto Alegre, is industrializing and the entire region is growing economically.

e. the Central-West, including Goiás, Mato Grosso, and Mato Grosso do Sul.

This central plateau area is also sparsely populated, although the new capital, Brasilia, continues to attract in-migration. Grazing is the principal economic activity. The region still has no appropriate economic development program, and labor is in short supply.

Discuss the reading for today, selections from Chapter One of Euclides da Cunha's Rebellion in the Backlands. This is a

romantic Brazilian view of the Brazilian landscape, but it prepares us for later discussion of the Sertao.

In conclusion, try to elicit from the class some general geographic statements about Brazil and reinforce the ideas of global cores and peripheries, and internal cores and peripheries. In the next class we will continue to focus on thematic maps of Brazil and try to determine significant spatial covariations.

CLASS 2 LANDFORMS, ENVIRONMENTS, SPATIAL COVARIATIONS

This class asks the students to understand Brazil by using thematic maps to analyze regions and the relationships of physical, biotic, cultural, and demographic factors.

Reading prepared for today: Gross 1972

Assignment for next class: Schwartz 1970, Mintz 1991

Compare maps of landforms, vegetational regions, rainfall, population, and economic activities. Are there any spatial covariations? Students should see that the selva (forest) covaries with the Amazon Basin, with high annual rainfalls, low population densities, shifting cultivation. Those covariations are easy to see.

It is also easy to see that cattle ranching corresponds to

6
various vegetational areas of grassland and xerophytic scrub, but students must be shown that rainfall patterns do not match: cattle ranching goes on in areas where rainfall would permit other agricultural land uses. It is important at this point to explain that cattle ranching is spreading in the Amazon Basin, with its high-rainfall forest, and to reinforce the critique of environmental determinism. Here geography does not determine land use. Rather, human culture and economy are applied to the landscape to create cultural landscapes. Show that the northeast caatinga and the dry areas of Bahia have been at least partly created by human activities. Point out that Minas Gerais was once as heavily forested as the Amazon Basin, and was stripped for mining. Will the Amazon be deforested just as Minas Gerais has been?

Finally, look at the Mato Grosso: vegetational and economic patterns are complex, whereas the rainfall pattern is simple.

Ask students to find other areas in Brazil where human agency has created a cultural landscape. Discuss whether or not landforms, rainfall, and original vegetation had any influence. Show how locational factors influence land use. Plantations, for example, are located mainly in coastal areas, with a few spreading along the Amazon River. Elicit from the students other possible land uses for plantations lands, and non-coastal areas where plantation cultivation could be carried on, but is not. Minas Gerais has been shaped by mining, but the use of natural mineral resources is a cultural decision. Tree cover in Minas furnished fuel to colonial mining industries; what did it furnish indigenous inhabitants? In

other words, resources are culturally defined and used. Look at the Amazon region. How might the cultural uses of trees and the definitions of tree resources differ between indigenous peoples in the Amazon and foreign timber interests?

Discuss the reading for today, Daniel Gross's "The Great Sisal Scheme." Use it to show how the Sertão has been partly shaped by human agency. Emphasize the damaging effect of sisal production--on peasants and on the landscape. Discuss Gross's ecological approach and make sure the students understand the relationship of child malnutrition and the decline of food production to the switch to commodity production. Explain how the export of sisal on the national export statistics makes it appear as if "development" is taking place, whereas in fact Gross shows that the land is being degraded, gaps between rich and poor are growing, and the children are stunted in growth from inadequate diet and nutrition.

Discuss: are the interests of national elites and the interests of local people necessarily harmonious? What does the sisal scheme show?

End the topic with reinforcement of the critique of environmental determinism, using the Sertão as example, and briefly introduce plantations as the topic for the next class. There are other ways that the American tropics could have been used by the encroaching Europeans and their culture, but plantations, and especially sugar plantations, were chosen. We will see why and how, and with what consequences.

CLASS 3

PLANTATIONS, SLAVERY, SLAVE RESISTANCE

This class emphasizes the Northeast region and explores the influence of a plantation and slave economy on regional society. It also deals with the history and influence of sugar cane in Brazil and the tropical Americas.

Reading prepared for today: Schwartz 1970, Mintz 1991

Assignment for next class: Godfrey 1990; selected recent reports from Cultural Survival Quarterly

This class focuses on the Northeast, especially Bahia and Pernambuco, the area of earliest European interest. Resource exploitation was based first on the taking of Brazilwood without settlement (circa 1501-1533), and while Brazilwood continued to be important to Portuguese, French, and Dutch traders, Portuguese coastal settlement began around 1533 and began to develop on an economic foundation of sugar plantations.

There are no references to Indian slavery during the initial non-settlement period, although the Brazilwood was cut and transported by Indians in return for European tradegoods.

By 1550 Indian slavery had become institutionalized by Portuguese settlers. Inter-group warfare and the taking of captives on the part of Indians was given as the justification for enslaving Indians. The labor of Indian men was used for building forts; the labor of women for domestic and sexual uses. In Pernambuco,

slavery resulted in the extermination of Indian groups. After 1550 Indian resistance began. As Portuguese settlement moved farther and farther inland, Indian enslavement accompanied the movement.

On the coast, African slavery replaced it.

Why slavery? Present the Domar-Niebuhr hypothesis as one possible explanation. Where land is plentiful and labor scarce, wages of free labor will be high and potential wage laborers will prefer to acquire land of their own. Thus in colonial situations of open land, scarce wage labor, and high wages, labor is secured by coercion, such as chattel slavery or indentured servitude.

Discuss the readings for today: Mintz's "Pleasure, Profit, and Satiation." Review the history of sugar cane cultivation and plantations that it presents, and elicit a characterization of "plantation society," or a society and economy that are built around and dominated by plantation production. Clarify that we do not mean simply the presence of plantations, but the social and economic dominance of plantations. Some that the students should be able to contribute are:

1. exploited or coerced labor, either indigenous or imported;
environmental degradation, especially in the form of
deforestation and soil exhaustion;
2. peripheral economic status: plantations are founded on
foreign capital and the profits go back to core areas;
3. land concentrated on few hands;
4. production of commodity for profit, not food for people;

5. contrasts between poverty and wealth; class distinctions;
6. lack of infrastructure, education, societal amenities;
7. creolization of culture where coerced labor is imported.

Discuss Schwartz's article on macumbas. Expand Schwartz's description of slave resistance and the runaway slave or maroon communities in Bahia by reference to Palmares, also in Brazil, and to the maroons of Jamaica and other areas of the Americas.

CLASS 4 THE PAST IS IN THE PRESENT: CLASS, INEQUALITY,
RESOURCE EXPLOITATION

This class uses the perpetuation of economic and social inequality in Brazil to reinforce understanding of historical and functional explanation. It demonstrates the connections between the exploitation of land and resources and the exploitation of people.

Reading prepared for today: Cultural Survival Quarterly: selections

Godfrey 1990

Review Gross 1972

Assignment for next class: Voeks 1990

The topic of this class is the perpetuation of inequality in Brazil, illustrated by the treatment of Indians on the frontier, the vast differences between privileged and non-privileged classes,

The concept to be emphasized is that the presence of certain societal and economic features now can not be explained simply by the fact that they may have been present in the past. Many features of the past are dropped or eliminated. The persistence of some from past to present is a question, not an answer.

The first goal will be to elicit from students the explanation that global core-periphery relations and internal colonialism help to perpetuate the vast distance between those 10% of the population who are very wealthy and the 60% who are very poor. Poverty is concentrated in the Northeast. Elicit from the students how this is related to the plantation and slave past.

1. quickly review thematic maps showing population distribution, life expectancy, economic activities, nutrition, infant mortality etc.
2. Present statistics on education, wealth distribution, land ownership (e.g. 60% of children do not go past fourth grade), and show slides of favelas.
3. Using recent articles from Cultural Survival Quarterly, and annual report of the Anti-Slavery International, present material on the exploitation of Amazonian Indians, child labor, forced child prostitution, and debt bondage. Show slides of street children in Manaus and Rio de Janeiro.
4. Discuss "colonization" of the Amazon region by the poor from many parts of Brazil who are drawn by their circumstances

to clear the lands of large proprietors by carrying on "slash-and-burn" cultivation for a year. Landowners use the cleared land for cattle ranching, and push the peasant on to clear more land.

5. Make sure to distinguish this slash-and-burn from indigenous shifting cultivation, which also employs machete and fire, but which under normal indigenous land-people ratios does not damage the environment.

Eighty percent of land cleared every year in the Amazon region is cleared for cattle ranches. Twenty percent is cleared for peasant or indigenous cultivation, but the majority of the peasant clearance under "colonization" is also for cattle ranching.

Ask students to explain this cartoon.



Reprinted
in the
New York Times
April 2, 1989

Scott Willis
San Jose Mercury News
Copy News Service

Is there anything positive in Brazil's legacy from the past?
The next class will explain and demonstrate the vitality of
creolized culture in Bahia.

CLASS 5: THE PAST IS IN THE PRESENT: CREOLIZATION OF CULTURE

This class treats African, native Brazilian, and European
contributions to the new, re-created culture of Brazil, exemplified
by the creolized culture of Bahia. It focuses on music, religion,
food crops, and the city of Salvador.

Reading prepared for today: Voeks 1990

Discuss Voeks 1990 and place Candomblé in the context of other
Afro-Brazilian religions and other creolized Black religions of the
Americas, such as Batuque, Trinidadian Shango, Haitian Vodun, the
Montserratian Jombee Dance, Cuban Santería, Jamaican Myalism, etc.
Use Voeks to emphasize that the creolization process is ongoing.

The rest of the class consists of slides and music:

1. city garden plots in Salvador, showing the food plants
of Africa, Europe, and native Brazil;
2. Afro-Brazilian dance company rehearsing a choreographed
episode of slave resistance;
3. city views showing history through architecture;

4. slides of exhibits at the Museu Afro Brasileiro in Salvador;
 5. recordings of Afro-Brazilian music
- (My slides were taken during the Fulbright trip; other materials may be substituted.)

In conclusion, reinforce understanding of the vital creolized culture that persists in Brazil. Also reinforce understanding that this culture is a grass roots creation that was forged in the slave, plantation, and colonial past, and is continuously created. Reinforce the notion of resistance in Schwartz's article on maroons of Bahia. Discuss whether and how grass roots culture can be a form of resistance to domination, but also how some aspects of creolized culture, such as Carnival in Bahia, might also contribute to the perpetuation of the status quo.

Tie together the themes of colonialism, core-periphery relations, the slave-plantation society, and creolization, and the ways that these have marked the landscape and people of Brazil.

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"Modern Brazil"

Curriculum Proposal and Outline for a One Semester Undergraduate Course

Prepared by
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Winthrop University
January, 1993

Course Overview

The overall purpose of this proposed course is to engage students in learning about as many facets as possible of contemporary Brazilian society and politics. At the beginning, students will be introduced rather briefly to key historical and geographic features of the country. These will be compared and contrasted with the United States, and also perhaps in a small way with Spanish American countries.

The main body of the course will be devoted to economic, cultural, environmental, and political aspects of contemporary Brazil. Some of the materials used will be publications, videotapes, and other audio/visual items available in the United States. Much use will be made of lectures, slides, and other materials obtained in Brazil during the Fulbright-Hays Seminars Abroad program on "History and Culture of Brazil" conducted during the summer of 1992. A list of the major Brazilian lecture sources is attached as an appendix. No attempt has been made to list the books, articles, and videotapes available in the United States which can be incorporated into this course, but a substantial amount of printed and audio-visual material is available.

The format of the course is intended to be a seminar of approximately 20 students. Although some lecturing will be necessary to introduce topics, most of the learning will result from readings, viewing video and other visual materials, and from discussing these in class. The seminar leader will provide questions to help guide the learning process and focus discussion. Throughout the course, comparisons with the United States will be drawn.

The author is indebted to the Fulbright-Hays Program for the opportunity to participate in this seminar. He wishes to thank all those people in the U. S. Department of Education and in Brazil who contributed so much to making it an enriching and unforgettable experience.

"Modern Brazil"

Course Outline

- I. Historical and Geographic Setting
 - A. Geographical features: mountains, rivers, climates, rain forests.
 - B. History: colonial period, imperial period, republican period to the mid-20th century.
 - C. Brief contrast with Spanish colonial and early independence experiences.
 - D. Geographical and historical contrasts with the United States.
- II. Overview of Developments since the Mid-20th Century
 - A. Economic changes.
 - B. Societal tensions.
 - C. Political challenges and the authoritarian response.
 - D. Emerging from dictatorship.
- III. Contemporary Brazil: the Economy
 - A. The divided land: First World and Third World.
 - B. The South and the First World economy. Examples:
 - 1. Sao Paulo, the engine of development.
 - 2. Rio Grande do Sul, vinoculture and the world market.
 - 3. Rio de Janeiro, former capital, modern metropolis.
 - C. The North and Northeast and the Third World.
 - 1. The Northeast as represented by Salvador.
 - 2. Poverty, isolation, and industry in the Amazon.
 - D. The Roots and Consequences of Economic Policy.
 - 1. The capitalist state.
 - 2. Inflation.
 - 3. Recent developments.
- IV. Contemporary Brazil: the Society
 - A. Third World within the First: The gulf within society.
 - 1. Rural to urban, north to south migration.
 - 2. Urban living conditions: favelas in major cities.
 - B. Race in Brazil: Myth and Reality.
 - 1. Gilberto Freyre's illusion.
 - 2. Brazilian reality.
 - a. The dilemma facing Brazilian civil rights activists.
 - b. Pervasiveness of African-based religion and culture. Examples: olodum, capoeira, Carnival.
 - 3. Indigenous peoples, a special situation.
 - C. Women in Brazil.
 - 1. Machismo: persistence and change.
 - 2. The women's movement.

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IV. D. Education.

1. Primary/secondary, public and private.
2. Post-secondary, public and private.
3. Consequences and prospects.

E. Crime, Corruption, and Violence.

1. Urban violence.
 - a. crime by the poor.
 - b. crime against the poor: murders of street children.
2. Rural violence. Struggles over land.
3. White-collar corruption.
 - a. Networks of influence and favors.
 - b. Example: the Collor corruption scandal.

F. Religion in Brazilian Society.

1. Catholicism and social justice: divisions over "liberation theology."
2. African and other religions.

G. Other Cultural Features.

V. Contemporary Brazil: The Environment

A. Urban and Industrial Problems and Solutions.

1. Brazil and the Rio "Earth Summit."
2. Cleanup efforts in Sao Paulo and neighboring regions.

B. The Rainforest.

1. Mining and water pollution.
2. Ranching and loss of rainforest.

C. Uncertain prospects: external and internal pressures.

VI. Contemporary Brazil: Government and Politics

A. Brasilia: intended symbol and gateway to a new era.

B. The current political setting: the transition from dictatorship to democracy.

1. The impact of restored civil liberties on politics.
2. Nature and role of political parties.
3. Congress and the presidency.
 - a. The Collor scandals; impeachment tests democracy.
 - b. The parliamentary alternative.

C. The states in the Brazilian system: federal form and federal reality.

1. The continuing influence of state political machines.
2. The present and potential state role in environmental matters

D. Questions for the future:

1. Governmental form: parliamentary or a presidential?
2. Division of power: state centered or nation centered?
3. Will Brazilian democracy succeed? Prospects for renewed authoritarian government?
4. Will Brazil remain one country? The proposal to shed the poverty-stricken North.

VII. Conclusion: Is "God a Brazilian"?

Appendix

Partial List of Lectures and Discussions in Brazil

This lists only major speakers and events, listed in the order in which they took place. This does not include all contacts, visits, and discussions. It also excludes miscellaneous leaflets, briefing papers, and other materials obtained at businesses, schools, and government offices which were visited in the different cities. Finally, it excludes the samples of newspapers and magazines brought back from the tour.

Prof. Fred Litto, Universidade de Sao Paulo, lecture on "The Educational System of Brazil." Sao Paulo, June 29, 1992.

Flavio Wolf de Aguiar, lecture on Brazilian literature. Associacao Alumni, Sao Paulo, June 29, 1992.

Carlos Esteveao Martins, a leader of the Partido do Movimento Democratico Brasileiro, informal lecture on political parties in Brazilian politics. Sao Paulo, July 2, 1992.

Profa. Maria Lucia Padua Lima, lecture on the Brazilian economy, Fundacao Getulio Vargas. Sao Paulo, July 2, 1992.

Profa. Maria Lucia Montes, Universidade de Sao Paulo, lecture on "Brazilian Society: Challenges of Modernity." Associacao Alumni, Sao Paulo, July 3, 1992.

Julia Michaels, correspondent for the Christian Science Monitor, lecture on Brazilian politics in transition, with special stress on the (at that time) unfolding scandals surrounding President Fernando Collor. Associacao Alumni, Sao Paulo, July 6, 1992.

Antonio Carlos and Edio Silva, Jr., of the Coordenadoria Especial do Negro da Prefeitura de Sao Paulo, informal discussion of the status of blacks in Brazil and the nature of the developing civil rights movement. July 8, 1992.

Prof. Jose Sebastiao Maia, Federal University of Ouro Preto and Mariana, lecture and walking tour of Ouro Preto and Mariana, Minas Gerais. July 15, 1992.

James Riordan, Academic Director of Associacao Cultural Brasil-Estados Unidos, and Kim Butler, Fulbright scholar, Johns Hopkins University, lectures on Salvador and on Afro-Brazilian history and culture. Salvador, July 17, 1992.

Paulo Fontanele e Silva, Budget Director, Brazilian government, briefing on the budgetary process at the national level. Brasilia, c. July 23, 1992.

Dr. Philip Fernside, scientist at Instituto Nacional de Pesquisa do Amazonas, lecture on the status and future of the rainforest. Manaus, July 27, 1992.

Prof. Eduardo Neiva and others, Pontifical Catholic University, informal question and answer discussion of Brazilian politics. Rio de Janeiro, July 30, 1992.

CURRICULUM PROJECT

BRAZIL - LAND OF DIVERSITY

Presented and developed by:

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Rationale:

The following project was developed to meet the needs of a specific class at Georgetown College: EDU 311 (Teaching Social Studies in the Elementary School). The instructor of the class asked for a curriculum unit which would address the land, people and problems of Brazil in general terms. It was her wish that the unit be presented in such a way as to present general concepts which could then be expanded depending on the grade level and interests of elementary school classes and their teachers. As well as presenting specific information, the presentation was planned in such a way that "mini-units" and teaching materials could be developed with ease.

The outline format was utilized for its flexibility; it can easily be simplified for lower level classes or expanded for upper level classes. The same basic outline will also be used for college level classes with the addition of more specific information suitable to this level of instruction. For instance, for the Georgetown College course titled "Latin American History and Culture," a history component will be added and sections dealing with economics, human rights and advocacy groups will be expanded.

Objective:

To provide specific information about the land, people and culture of Brazil; to spark an interest in future teachers in the customs and culture of another land and people; to promote and foster intercultural awareness and appreciation.

Procedures:

Information, based on the following outline, was presented in lecture format. An informal and personal perspective was achieved through inclusion of the personal experiences of the presenter, based on her travels and study in Brazil in the summer of 1992. Students were encouraged to ask questions as the lecture progressed; many examples of Brazilian realia were presented during the lecture as well as at the conclusion. Approximately 25 minutes was devoted to a slide presentation.

Evaluation:

Students were asked by their instructor to develop a brief lesson plan or unit based on some facet of the overall presentation. This included the development of materials to be used for the mini-presentation.

Materials:

Materials used in the master presentation included: maps (South America, Brazil, Sao Paolo, Brazilia, Rio de Janeiro), postcards, brochures, posters, Indian jewelry and artifacts, clothing made in Brazil, gemstones, jewelry, "wish ribbons" from BonFim church in Salvador, a complete set of slides, etc.

BRAZIL - LAND OF DIVERSITY

A. SOUTH

1. LAND
 - A. ROLLING HILLS/VALLEYS ALONG COASTS
 - B. GRASSLANDS IN INTERIOR
 - C. TEMPERATE SUMMERS; COLD WINTERS, OCCASIONAL SNOW
2. PEOPLE
 - A. ITALIAN + GERMAN IMMIGRANTS
 - B. MAINLY CAUCASIAN
 - C. HEAVY EUROPEAN INFLUENCE OBVIOUS
 - D. SOME DON'T SPEAK PORTUGUESE
 - E. HARD-WORKING, INDUSTRIOUS
 - F. CONSERVATIVE, TRADITIONAL VALUES OF CHURCH + FAMILY
3. INDUSTRY
 - A. CATTLE
 1. GOOD GRASSLANDS PARTICULARLY WHERE ARGENTINA, BRAZIL AND PARAGUAY MEET
 2. HIGH MEAT CONSUMPTION
 - B. WINE
 1. VINICULA AURORA
 2. LARGEST WINE EXPORTER IN WORLD
 3. MARCUS ALLEN - LABEL FOR U.S.
 4. WINE CONSUMPTION DOWN WORLDWIDE
 5. DIVERSIFYING WITH FRUIT JUICES = "KEEP" GRAPE JUICE
 6. COOPERATIVES - SMALL FAMILY OWNED PLOTS
 7. EMBRAPA (Centro Nacional de Pesquisa em Uva e Vinho)
 - C. OTHER INDUSTRIES
 1. COFFEE - COOPERATIVES
 2. INDUSTRIA CARRARO - FURNITURE (sold in U.S. at PIER 1, WAL-MART, etc.)
 3. INDUSTRIA SABLE - COOKIES + PASTA (regional)
 4. SMALL, FAMILY OWNED BUSINESSES
 5. PATRIARCHAL - COMPANY "CARES" FOR EMPLOYEES
4. CITIES
 - A. SAO PAULO (12 MILLION)
 1. INDUSTRIAL/COMMERCIAL/FINANCIAL CENTER
 2. FOUNDED BY PORTUGUESE JESUITS
 3. GREAT ETHNIC DIVERSITY - ITALIAN, ORIENTAL, MIDDLE-EASTERN, ETC.
 4. MODERN CITY
 - a. EXCELLENT SUBWAY SYSTEM
 - b. UNIVERSIDADE DE SAO PAULO (USP) - PREMIERE UNIVERSITY
 - c. FUNDACAO GERTULIO VARGAS - SCHOOL OF ECONOMICS AND BUSINESS ADMINISTRATION
 - d. MUSEUMS, SCHOOLS, THEATERS, CENTER FOR LATIN AMERICAN STUDIES

- e. ACTIVE ADVOCACY GROUPS - Conselho da Condicao Feminina [women's rights], Instituto Cultural Itau [cultural, historical information], Coordenadoria Especial do Negro [black's rights]
 - B. PORTO ALEGRE (3 MILLION)
 - 1. ESTABLISHED TO DEFEND TERRITORY TO SOUTH
 - 2. CATTLE - MAIN INDUSTRY
 - C. SMALLER CITIES
 - 1. BENTO GONCALVES - WINE, FURNITURE, FOOD PROCESSING
 - 2. CAXIAS DO SUL, GRAMADO, CANELA, NOVA PETROPOLIS - SMALL, URBAN CENTERS
- B. CENTER
 - 1. LAND
 - A. DRY CENTRAL PLATEAU - BRAZILIA
 - C. TROPICAL NEAR COAST - SALVADOR
 - 2. PEOPLE
 - A. EUROPEAN + AFRICAN
 - B. ON COAST, HEAVY AFRICAN INFLUENCE (SLAVES)
 - 1. FOOD - MANIOC POWDER, COCONUT, SEAFOOD
 - 2. MUSIC - RHYTHMIC, DRUMS (OLADUM)
 - 3. RELIGION - CATHOLICISM + CALOMBE (AFRICAN)
 - 4. CAPOEIRA - "DANCE" FROM SLAVES
 - 3. INDUSTRY
 - A. MINAS GERAIS - MINING
 - 1. GOLD
 - 2. SEMI-PRECIOUS STONES (COLORED GEMSTONES)
 - B. DIVERSIFIED IN SALVADOR (PORT)
 - 1. LIGHT INDUSTRY
 - 2. AGRICULTURAL
 - 3. GOVERNMENT
 - C. BRAZILIA - GOVERNMENT
 - 4. CITIES
 - A. OURO PRETO (200,000)
 - 1. COLONIAL - WORLD CULTURAL HERITAGE (like VENICE)
 - 2. NUMEROUS BAROQUE CHURCHES
 - A. ELABORATE INTERIOR DESIGNS
 - B. GOLD LEAF
 - C. GEMS
 - D. ORNATE CARVING - ALEJANDRINHO (master sculptor)
 - 3. WEALTH FROM MINING (GOLD + GEMSTONES)
 - 4. FEDERAL UNIVERSITY OF OURO PRETO + MARIANA
 - B. SALVADOR
 - 1. BEACH TOWN, PORT
 - 2. HEAVY AFRICAN INFLUENCE
 - 3. STEREOTYPE "BRAZILIAN"
 - 4. RICH IN HISTORY (SLAVE TRADE)

5. UNIVERSIDADE FEDERAL DA BAHIA
- C. BRAZILIA
 1. CAPITAL
 2. BUILT IN 3 YEARS (resulted in shoddy construction)
 3. PRESIDENT KUBITSCHKE - CAMPAIGN PROMISE
 4. CITY FOR THE FUTURE - CARS!!!
NOT A PEDESTRIAN CITY
 5. ARTIFICIAL LAKE - NECESSARY DUE TO ARID CONDITIONS
 6. MODERN ARCHITECTURE -
OSCAR NEIMEYER (STILL HOLDS VETO POWER OVER PLANS FOR NEW CONSTRUCTION)
 7. PLANO PILOTO
 - A. AIRPLANE SHAPED - residential areas in "wings," commercial in "fuselage," government in "cockpit"
 - B. PLANNED CITY
 - C. STERILE ENVIRONMENT
 - D. PEOPLE AT FIRST REFUSED TO MOVE
CAPITOL HAD BEEN RIO DE JANEIRO
 - E. 11 SATELLITE CITIES
 1. SUPPORT CITIES
 2. BUILT TO HOUSE CONSTRUCTION WORKERS
 3. MOST PLANNED TO BE TEMPORARY
 4. PARANOA - SATELLITE CITY HOME TO CIAC (Centro Integrado de Amparo a Criança e Administração Regional)
 - F. AMERICAN EMBASSY
 1. AMBASSADOR MELTON
 2. ADVOCATE OF BRAZILIAN HUMAN RIGHTS
 3. ENVIRONMENTAL ISSUES - AMAZONIAN RAIN FOREST, MINING
- D. RIO DE JANEIRO (15 MILLION)
 1. GREAT NATURAL BEAUTY
 2. INTIMATE IN FEELING
 3. TOURISTS PARADISE
 - A. IPANEMA + COPACABANA
 - B. CORCOVADO + SUGAR LOAF
 - C. SHOWS + STERN'S (GEMSTONES)
 4. WAS Capital BEFORE BRAZILIA
 5. FAVELAS
 - A. SHANTY TOWNS - ON HILLSIDES
 - B. FOR CARIOCAS OF MEANS, DESIRABLE LAND IS NEAR BEACHES
 - C. BECAME PERMANENT NEIGHBORHOODS
 - D. EFFORTS TO IMPROVE (SCHOOLS, COMMUNITY GROUPS)
 - E. DANGEROUS FOR OUTSIDERS
 6. WORLD ENVIRONMENTAL CONFERENCE - 1992
 - A. SHANTY'S IN TOWN PULLED DOWN
 - B. NEW FREE-WAY BUILT (RED LINE)
 - C. CITY CLEANED UP
 - D. SIDEWALKS REPAIRED

7. INSTITUTIONS OF IMPORTANCE
 - A. CENTRO CULTURAL CANDIDO MENDEZ
 - B. PONTIFICIA UNIVERSIDADE CATOLICA DO RIO DE JANEIRO (PUC RIO)

C. NORTH

1. JUNGLE
 - A. POOR, INFERTILE LAND
 - B. AMAZON BASIN - ECOLOGICALLY DIVERSE
 - C. RAIN FOREST
 1. DEFORESTATION - DR. PHILLIP FEARNSIDE
(world expert on the problem)
 2. MINING - of greater ecological danger than
burning of rain forests
2. RIVER
 - A. SOLIMÕES + RIO NEGRO = AMAZON
 - B. MEETING OF THE WATERS - RIVERS RUN SIDE BY SIDE
WITHOUT MIXING FOR 5 MILES
 - C. PINK DOLPHINS - FRESHWATER (THE LEGEND)
3. PEOPLE
 - A. INDIANS
 1. MANY TRIBES
 2. NOT CITIZENS
 - *** 3. FUNAI (FUNDACAO NACIONAL DO INDIO) -
 - A. POLITICAL RIGHTS
 - B. ECONOMICAL DEVELOPMENT + SUPPORT
 - C. PRESERVATION OF CULTURE
 - B. BLACKS - COAST, ORIGINALLY SLAVES
 - C. WHITE - EUROPEAN DESCENDANTS
 1. RANCH OWNERS - ABSENTEE LANDLORDS
 2. RUBBER BARONS - 19TH/20TH
4. INDUSTRY
 - A. CATTLE RANCHES
 1. PRINCIPAL CAUSE OF DEFORESTATION
 2. POSSESSION BY IMPROVEMENT - CLEARING
 - B. MINING - GOLD
POLLUTING AMAZON WITH MERCURY
 - C. MANAUS - FREE TRADE CENTER
 - D. ECONOMICALLY DEPRESSED AREA
5. CITY
 - A. MANAUS (LESS THAN 1 MILLION)
 1. MIRAGE ON BANKS OF AMAZON
 2. ROADS PRACTICALLY NON-EXISTENT
 3. TRANSPORTATION ON RIVER
 4. DEVELOPED BY RUBBER BARONS
 5. GREAT WEALTH
 - A. LAUNDRY DONE IN IRELAND
 - B. MANAUS OPERA HOUSE BUILT
 6. PLANTS SMUGGLED TO INDONESIA ENDED BRAZIL'S

- MONOPOLY ON RUBBER, CAUSED ECONOMIC BUST
- 7. FREE PORT
- 8. SOME INDUSTRY ON ONE SIDE OF RIVER
MOTORCYCLES + CARS BUILT - THAN SHIPPED OUT
- 9. CHEAP LABOR

D. CULTURE/CUSTOMS

- 1. RELIGION
 - A. CALOMBE - AFRICAN
 - B. MIXED WITH CATHOLICISM
 - C. IEMANJA - SEA GODDESS OF AFRICAN RELIGION
- 2. FIGA
 - A. GOOD-LUCK SYMBOL
 - B. GIFT ONLY
- 3. EDUCATION
 - A. LACK OF MONEY + TRAINED TEACHERS (\$35 MONTH)
 - B. MOST CHILDREN DROP OUT BY 4TH GRADE
 - C. SECONDARY EDUCATION - GOOD PRIVATE SCHOOLS, POOR PUBLIC SCHOOLS
 - D. COLLEGE - GOOD PUBLIC SCHOOLS, POOR PRIVATE SCHOOLS
 - E. VERY COMPETITIVE ENTRANCE EXAMS FOR UNIVERSITIES
 - F. FOREIGN LANG. BEGINS IN ELEMENTARY SCHOOL
- 4. PROBLEMS
 - A. MINORITIES
 - 1. MUCH DISCRIMINATION
 - 2. BLACKS - NOT INVOLVED WITH BLACK MOVEMENT
 - 3. 123 SHADES OF BLACK
 - B. CHILDREN
 - 1. HOMELESS
 - 2. DEATH SQUADS IN LARGE CITIES
 - C. WOMEN
 - 1. VICTIMS OF ABUSE BY HUSBANDS/BOYFRIENDS
 - 2. MURDERED FOR MINOR EXCUSES, NO CONSEQUENCES FOR MURDERER
 - 3. "A LEI E A VIDA"
"CONQUISTAMOS NA LEI, CONQUISTAMOS NA PRACTICA"
 - 4. WOMEN'S POLICE STATIONS
 - D. ECONOMY
 - A. 24% MONTHLY INFLATION (264)
 - B. EXCHANGE RATE CHANGES IN THREE MONTHS TIME:
CRUZEIROS = 2900 - 4500 - 6000 to \$1.00
 - C. TREMENDOUS FOREIGN DEBT
 - E. POLITICAL
 - 1. 1ST DEMOCRATIC GOV. AFTER 20 YRS. MILITARY RULE
 - 2. IMPEACHMENT OF PRESIDENT COLLOR
 - A. COLLOR-GATE
 - B. P.C. FARIAS - FINANCE MANAGER OF

PRESIDENT CAMPAIGN (accused of
fraud and extortion)
C. EMBEZZLEMENT, FRAUD, ETC.

An Anthropological Approach to Brazilian Culture: Planning Instruction for At-risk Secondary Students

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Introduction

One of the greatest challenges faced by today's teachers is How can you effectively teach the increasing number of students who have limited English proficiency (LEP) and are otherwise "at-risk" of failing academically? (In this article, LEP and at-risk are used interchangeably because the techniques discussed are applicable to both).

One term for techniques designed to help make regular curriculum accessible to LEP students is "sheltered instruction." Sheltering strategies include giving clear directions, providing many examples, helping the student compile word banks of unfamiliar terms and referring frequently to pictures, objects or maps. Sheltering social studies instruction is particularly difficult because it is language intensive and deals with abstract ideas. Limiting instruction to such low-level skills as filling in the blanks in workbooks and otherwise memorizing facts is "drill and kill" of the worst kind, focusing on study that has no meaning and that actually

kills love of learning.

The challenge of providing LEP students with meaningful instruction reflects the struggle of all American educators to develop ways of helping students achieve at "higher orders" of thinking such as abstract reasoning, analyzing, creating or problem solving. Such processes help the subject become meaningful to the student. When meaning is present, motivation, cognitive skill development and language acquisition follow naturally.

Unfortunately, there is currently insufficient emphasis on developing higher order cognitions. The National Assessment of Educational Progress (NAEP 1988) test on the achievement of 17 year old high school students illustrates this weakness by measuring performance on applied tasks at varying levels of complexity. For example, the 1988 NAEP Writing Report Card points out that while 64% of students were rated "adequate" at writing a persuasive job application letter, only 4% were rated "good job" for the same assignment. On the more complex task of writing a letter on a community issue, 21% were "adequate" on a persuasive level but only .3% did a "good job" on writing an "elaborated" letter. The 1988 Reading Report Card shows that 99% of 17 year olds were classified as "literate" (can generalize from short, simple paragraph) while only 5% were "advanced" (able to use complex ideas; not just parrot them back). And finally, in math, only 6% could solve junior high level algebraic problems.

These performance indicators underscore the importance of emphasizing public school instruction in the higher order thinking

skills. Many teachers of college prep students do a good job of teaching these skills by such projects as term papers, science experiments and critical analysis of literature. It is in the non-college prep classes that higher order thinking skills are often underemphasized, or even missing. There is a clear mandate for teachers of general level students, and especially LEP students, to provide instruction at higher order levels.

It was with this mandate in mind that I applied for a Fulbright-Hays fellowship to develop a study unit specifically designed with the needs of at-risk and LEP students. The Fulbright-Hays program provides educators with an opportunity to make contact with Brazilian culture and develop practical applications from the encounter. I had used the experience of a Keizai Koho fellowship to develop a lesson plan for the study of Japanese culture in 1991. The Japanese lesson plan developed into an article, which is the model for this paper on teaching about Brazilian culture.

For the Fulbright-Hays fellowship, I proposed to develop a study unit that would shelter the concept of Brazilian culture, making it accessible to general level history students, with special emphasis on higher order skill development for LEP and at-risk students. In this paper, I will describe the process that went into developing this unit, including the problems posed and solutions found. The process will hopefully provide some useful insights into developing instructional approaches that meet some of the unique needs of LEP students.

Problems in Content Design

A problem that immediately became apparent was, "How can the abstract concept of 'culture' be presented in a way that is comprehensible to at-risk and LEP students?" The fellowship proposal included the accumulation a variety of realia (artifacts) from Brazil as a fundamental part of the study unit. Good teachers have always understood the use of manipulatives to get ideas across. In recent years, second language acquisition research has indicated that incorporating concrete objects in lessons can help LEP students maximize both their academic learning and their language acquisition. (Krashen 1985) The fellowship proposal was written to focus on all at-risk students by using realia to promote success at higher order thinking levels.

As the pursuit of strategies to unlock higher order thinking skills continued, another question soon arose, "How can the unit be designed to avoid stereotyping Brazilian culture?" While the use of realia can provide concrete manifestations of culture, students with limited experience dealing with complex abstract concepts need special help in avoiding the pitfalls of overgeneralization. Since anthropologists are the experts in intercultural understanding, it seemed natural to add an anthropological component to the study unit. The problem of avoiding stereotyping proved significant enough to make the anthropological component a major emphasis in the unit. The students would be trained to approach their project in the role of anthropologist.

Anthropologist Steve Arvizu was interviewed on the question of how stereotyped concepts of culture could be avoided when teaching at-risk students. I adapted some of his insights and developed the following guidelines for unit design (with a clear understanding that the students would be functioning more as students than professional anthropologists):

- Making cultural generalizations is important to the study of other cultures. Stereotyping can be avoided by teaching culture as a *process* rather than a static set of customs. Design activities to have students seek generic information on how culture operates for people of all cultures. Point out that all cultures constantly change and evolve. Have students contrast lasting traditions with faster changing ones.
- Provide examples of stereotypes and then have students see that they do not hold up to scrutiny. Be explicit that the people in another culture aren't "weird" in an adolescent-defined sense, simply that customs differ.
- Focus on the ability of realia to illustrate important cultural concepts, events, ceremonies, celebrations and what they represent. Realia contain the spirit of the culture.
- Include interviews with everyday Brazilian people to answer what is important to them in terms of culture.
- Have students make the following comparisons: "Insider vs. Outsider" and "Explicit vs. Implicit" views of culture. For example, compare an explicit description of an object to the explanations of it by members of the culture.

- Provide inquiry on how the history and geography of a people molds the culture. For example, the presence of a large number of Africans allowed a unique sense of aesthetics to evolve that imbues the art, drama and artifacts of everyday life in Brazil.

These guidelines helped organize the content of the unit and validated using the role of anthropologist as a means of having students explore Brazilian culture. Students would be led through a structured, anthropological inquiry into Brazilian culture, culminating in an analysis of selected pieces of realia. The following list describes the items of realia that were provided the students.

Realia From Brazil

manioc grinding board
manioc press
blowgun, darts and quiver
Brazilwood spear
shaman headdress
wood statue of pig
hammock
mask from Amazonian Indians
mask from Bahian African-Brazilians
Amazonian Indian wedding device
piruruku tongue
guarana log
cula, bomba and mate
bottles of cashasa
audio cassettes and compact disks of music
video tapes of Brazilian young people
slides of cultural activities and objects
Feature film videos: *The Emerald Forest*, *The Mission*, *At Play in the Fields of the Lord* and *Black Orphius*
figas
toy birambau
clothing for Bahian men and women

A Model for Instructional Unit Design

Once the content problems of the unit were resolved by (1) using specified items of realia for inquiry and (2) adopting an anthropological inquiry approach to understanding and appreciating culture, the next question was "How can activities be designed that involve all students and let them develop higher order thinking skills?"

A six step model was designed for planning instructional techniques. Each step has three parts:

- A statement of action to be taken at each step. The actions allow instruction to be designed in a coherent manner, progressively developing higher order skills while moving from introductory to concluding activities.
- Sample activities for each action that can be followed or modified.
- A rationale for each step to explain the underlying assumptions for the activities.

Step One: Raise students' curiosity and motivate them to inquire further.

Sample Activities: Show an excerpt from *The Emerald Forest* film in which a captured European boy is taught by Amazonian Indians to hunt with a blowgun and poisoned darts. Then demonstrate the use of a real blowgun by shooting darts in a

cardboard box and letting some students try.

Rationale: The novelty of the Brazilian hunting technique and the experience of actually using a blowgun engages the students' interest.

Step Two: Organize students to begin the inquiry.

Sample Activities: Organize students into cooperative learning groups. (Slavin 1990). Groups are structured to involve all members in productive capacities. Roles are assigned and practiced. Some initial group development activities are essential.

The role of anthropologist as cultural detective was explained and a checklist of how to investigate a culture was provided. It included some of the guidelines cited above.

Culture was defined simply so that all students could understand it easily. Felix Keesing provides one simple definition by distinguishing culture from society: "Put most simply, 'culture' puts the focus on the customs of a people; 'society' puts it on the people who are practicing the customs." (Keesing 1958).

Rationale: Cooperative learning groups are particularly effective in addressing the needs of at-risk and LEP students. They facilitate the practice of higher order skills. Verbal and social interaction, content mastery and language acquisition are all maximized. Such groups also add meaning to the activities by

bringing student life experiences to bear and sharing them with peers.

Students who may not have much experience with either complex concepts or cooperative learning groups must have clear guidelines and definitions.

Step Three: Involve students' background knowledge.

Sample Activities: Groups pooled what they knew about Brazilian culture and compiled list of facts. Then, a list of questions about what they wanted to know about Brazilian culture was written.

Rationale: By allowing each student to participate in an initial discussion of Brazilian culture, a sense of ownership or relevance was attained. Since the questions were generated by the students themselves, they developed a focus with personal meaning as they began to search further for insights into Brazilian culture.

Step Four: Provide essential information in a form accessible to the students.

Sample Activities: Selections of music illustrating African, native and European influences were provided and the groups ranked them in order of interest level. Then the groups were directed to identify culture traits expressed in the music. Also, excerpts from the film *Mission* were shown to provide data on the

colonial culture and the contrasting views of native, Portuguese and Spanish expressions of culture.

In addition, groups were given an assignment in their textbook to review the sections on Brazil and write down significant aspects of culture.

Rationale: By analyzing clear examples cultural traits from the musical selections, the students were given an immediate success with manipulating abstract concepts. With these insights fresh in mind, the text assignment allowed them to practice their analytic skills with more challenging raw material. The cooperative learning group role assignments allowed students with stronger academic skills to ferret out concepts that the entire group could evaluate. The musical selections offered a medium richer with clues than simply text for student inquiry into culture traits. The progression of skills at this step was a wide angle approach.

Step Five: Focus the inquiry.

Sample Activities: Students were introduced to the realia. Each item was exhibited and described. Students were told that such objects reflect the spirit of a peoples' culture. The groups were directed to examine any items that interested them, looking for illustrations of culture traits. A form was provided to help students specify what culture trait was reflected by the item and to offer lines of evidence to support their view.

Rationale: Steps one through four allowed students to develop a foundation of insight into cultural traits and the skills necessary to identify them. The critical examination of realia was intended to provide a close-up lens for inquiry, allowing skills to be focused on specific items, facilitating the development of higher order thinking skills.

Step Six: Provide a meaningful conclusion.

Sample Activities: Groups were directed to prepare a presentation of their findings to an anthropologists' convention where the theme was "Understanding a Culture by Its Artifacts." The presentation included an explicit description of the object and an interpretation of how it illustrated certain culture traits. A checklist for planning the presentation served two purposes: (1) it helped organize the presentation and (2) it served as an evaluation form for groups observing the presentation. The checklist included a section on "Cultural generalization or Stereotyping?" to help students address the complexities involved. The presentations were videotaped and evaluated by groups in other classes. The critiques included justifying how they rated the job done as anthropologists.

Rationale: The concluding activities were intended to allow the projects to be subject to authentic assessment. By evaluating their effectiveness as anthropologists, students were again practicing

higher order thinking. By critically viewing the projects of groups in their class and on videotape from other classes, the students were given a variety of approaches and extensive experience in practicing evaluation skills. In addition, the fact that the projects were viewed by an unseen audience of their peers added significance to the project and motivated students to do a good job.

Conclusion

The unit plan that was developed focused on using the particular items of Brazilian realia that were available from the Fulbright-Hays fellowship, just as the Keizai Koho fellowship provided realia for the unit on Japan. The structure of these units could be adapted to use any type of cultural artifacts from any culture. The techniques of avoiding stereotyping cultures may be valuable to teachers planning lessons that require sensitivity. In addition, the approach of allowing the students to function as anthropologists may be a powerful method of allowing them access to higher order cognitive functioning.

I hope my efforts at struggling with these complex and difficult issues may be of value to others involved in similar struggles. The success of the American public school system in the coming decade will be largely defined by its ability to help LEP and at-risk students acquire the higher order cognitive skills necessary in a high tech democracy.

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**ENVIRONMENTS OF BRAZIL
THE CITY OF SÃO PAULO**

Curriculum Project
1992 Fulbright Summer Seminar in Brazil

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photo source: Instituto Cultural Itaú
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São Paulo, Brazil

Usta em direcção ao Paraíso - 1911
Guilherme Gaensly / (c) Col. Mons. Jamil Nassif Abib



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Environments of Brazil The City of São Paulo

Background

The Center for Latin America, University of Wisconsin-Milwaukee, plans a teacher inservice and curriculum project on Environmental Issues in Latin America during spring 1993. This project is funded in part through the Center's designation as a Title VI Language and Area Studies Resource Center by the U.S. Department of Education.

As Outreach Coordinator, I design and coordinate the project, and so I applied for the 1992 Fulbright Summer Seminar in Brazil to gain some background knowledge on the diversity of Brazilian environments. Admittedly, when I first received notice that two of our five weeks would be spent in São Paulo, some of my original excitement dissipated. I had once spent a week in São Paulo and could hardly wait to get out. I found the city of 15 million inhabitants completely overwhelming: the air pollution, the noise, the sheer numbers of people. My eyes hurt; I had trouble breathing; the sunsets, because of the pollution, were unearthly colors I had never before seen in my life. (And of course, seeing sunsets is only possible from very high vantage points or when coming into the city.)

But as July approached, I realized that if my Fulbright topic was the environment, São Paulo was a rich place to be, not just in terms of institutional resources, but in everything I could observe around me. How do people live in an environment like São Paulo? How does a city of that size function? Although the Center for Latin America's 1993 program will include a great deal of discussion on the Brazilian rainforest, I would like teachers to study Brazilian environments more broadly and look at the complexities and interrelationships of issues that exist beyond the Amazon.

Overview

Many people assume that if you're going to put the words "Brazil" and "environment" in the same sentence, you must be talking about the biologically diverse and threatened Amazonian

rainforest. But environment means much more than that. According to Webster's Dictionary, environment, is "all the conditions, circumstances, and influences surrounding and affecting the development of an organism or group of organisms."

In a country larger than the continental United States, with a 1990 population of 150,400,000, the range of environments affecting individuals is vast. This curriculum overview will examine the urban environment of São Paulo in the southeast. In particular it will discuss the human dimension of environments: how do people live in their environments and how do their environments relate to larger questions of environmental issues in Brazil.

São Paulo

To understand contemporary São Paulo, it is useful to briefly examine the city's history. São Paulo was founded in 1554 by the Jesuits on a plateau in southeastern Brazil. It began as a modest settlement, later serving as a staging point for the bandeirantes in the 17th and 18th centuries who explored the vast Brazil wilderness, searching for gold and indigenous slaves.

In the 19th century Brazil was experiencing a period of relative political stability (under a monarchy between 1822 to 1889) and economic modernization and growth. Cities such as Rio de Janeiro and São Paulo were testimonies to the changing times. A mid-century visitor described São Paulo:

"A ramble over the city impresses one favorably: good wide streets, paved with a material resembling macadam...There are several fine churches, an extensive new public market, and, as a rule, the houses are well and substantially built. The shops are also numerous and well appointed with all the requisites for conveniences and comfort suited to a city of 20,000 to 25,000 inhabitants. There are several national colleges here, with a number of young students, who help to enliven the place."

(William Hadfield, Brazil and the River Plate in 1868, London, 1869, p.67.)

São Paulo's growth and prosperity were shaped by the development of coffee as the country's

primary export in the mid-19th to early 20th century. Coffee fortunes would provide the basis for subsequent industrialization. A population of 64,935 in 1890 grew to 579,033 in 1920; between 1895-1900 alone, the city grew by 25%. After the abolition of slavery in 1889, blacks increasingly moved to cities in search of work. Foreign immigration also substantially increased São Paulo's population.

The cover photo shows a São Paulo unlike anything we might expect for a present day city of over 15 million inhabitants. This 1911 photo of Avenida Paulista (today the city's financial district) gives a sense as to how cities change. (Photos of New York City during the same period would look surprisingly similar.) Visiting in 1910, English diplomat James Bryce described the city as:

"the briskest and most progressive place in all Brazil...The alert faces, and the air of stir and movement, as well as handsome public buildings rising on all hands, with a large, well-planted public garden in the middle of the city, give the impression of energy and progress."

He also commented on the large percentage of foreign immigrants, including Italian, Portuguese, Spanish, German, English and French. The Japanese population also began to grow dramatically during this same period as immigrants came to work on coffee plantations. (By the 1990s São Paulo would have the second largest Japanese population in the world after Tokyo.)

By 1936, the city had a population of approximately 1 million. Just as coffee developed São Paulo at the turn of the century, industrialization shaped the city in the post World War II years. Rural to urban migration increased as people came looking to improve their economic life, through industry and, in later years, through work in the service economy (especially the informal sector). At the beginning of the 1980s, approximately one fourth of the Brazilian population had migrated from its place of origin to another town or state. São Paulo became the destination for many migrants from the economically depressed northeast of the country.

It should also be added that the period 1964-1985, during which industrialization was heavily emphasized, was the worst for city pollution. It was the time of the "Economic Miracle" under the military dictatorship, in which economic growth was to be achieved at any cost.

Present day São Paulo covers an area of approximately 580 square miles; 3,070 miles including suburbs. The city is marked by tremendous contrasts: the State of São Paulo accounts for approximately 1/2 of Brazil's GNP. In 1980 the city, with only 10% of Brazil's total population, contributed 25% of the net national product and over 40% of total value added in manufacturing. It is the richest city in Brazil. And yet 1 million people live in an estimated 1600 favelas and 3 million in other sub-standard housing. Approximately 50,000 children live in the streets.

With a city of such tremendous size, how are people provided with the physical and social infrastructure that they need: housing, transportation, water, sewage and waste disposal?

Particularly with increased industrialization and related rural-urban migration, the city's population was growing by 5% per year over a 20 year period. Provision of basic services, including housing, simply could not keep up with the growth. Currently 70% of São Paulo is considered clandestine. People moving into the city who have no other recourse create their own housing, often on public land, out of whatever materials they can find. Sixty percent of homes are not hooked to a sewer system; only 15% of the city's waste is treated, the rest has been dumped in the Tieté River, one of three biologically dead rivers in the city.

Growth has slowed recently, due to: an outflow to the suburbs or elsewhere in São Paulo State, and because rural-urban migration has slowed. A recession, the high cost of living and poor security has led to the growth decline for the city proper. On the other hand, the population at the outskirts has grown at 3% over the last 11 years.

Transportation for a large city is always an important issue. As São Paulo spreads outward, people may have further to travel to access work; public transportation becomes more expensive as the area it must cover increases. It's not uncommon for individuals to spend two hours or more, just commuting between their homes and jobs. At rush hour, São Paulo buses carry approximately 13 persons per square meter. (Try standing with twelve of your friends in a square meter of space!) The subway system, which began in 1976, is limited to the very center of the city, restricting its usefulness for commuters.

Today, in addition to industrial pollution, automobiles (running on gasahol) create much of the cities air and noise pollution. It is estimated that 4.5 million automobiles drive São Paulo streets--one fourth of all the automobiles in Brazil. CETESB (the State Company for Technological and Environmental Sanitation), which has been automatically monitoring the city's air quality since 1981, is active in setting standards for emissions testing and research in noise pollution. Researchers have occasionally worked cooperatively with Mexico City which has very similar environmental problems.

Because of years of military rule, democratic movement is relatively new. Environmental activism is only now starting to be evident. Also, when resources are limited, as in many developing countries, environmental protection is not considered a priority. One current target of environmentalism in São Paulo is the cleanup of the Tieté River, including construction of a new sewer system and treatment and putting oxygen back into the river. CETESB targeted 1200 companies responsible for 90% of the pollution to help pay for the cleanup, which is estimated to take 10 to 20 years.

A coherent policy for urban planning has been slow in coming. Increasingly now efforts are being made by the State Secretariat for Regional Integration to decentralize the city and to encourage more popular participation. SEHAB (The São Paulo Secretariat for Housing and Urban Development) has, among other efforts, been working to revive the city center (to limit further spreading) and regularize favelas, recognizing that with sufficient support, favela dwellers often create and improve their own living environments and build their own stable communities. The MegaCities Project is another means of improving the urban environment. Teams located in large metropolises around the world share working solutions to big city problems of pollution, housing and transportation.

With a projected population of 21 million by the year 2000 (making it the second largest world city after Mexico City), the conditions, circumstances and influences within the city of São Paulo will vastly affect the development of many Brazilian lives.

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Supplementary Audiovisual Resources

The resources listed, although not specifically about São Paulo, offer interpretations on the development of irregular settlements and urban communities.

"Benedita da Silva," 29 mins. video (Cinema Guild, 1991).

"Favelas," 50 mins. video (Cinema Guild, 1989).

"Favelas of Rio de Janeiro," 28 slide set with teacher's guide (Tulane University Center for Latin American Studies, 1988).

"Recuerdos de mi Barrio El Vergel," video (Center for Latin America, 1993 release date) - although focused on a community in Cali, Colombia, the video looks at how people create their own environments.

"Santa Marta: Two Weeks in the Slums," 54 mins. video (Cinema Guild, 1988).

Activities/Discussion Questions

1. Urban and Regional Planning is a profession that helps societies manage change. If you were a planner in a city with the physical size and population of São Paulo, how would you make decisions to: organize transportation? preserve historical sites? protect the environment? provide housing, health, education and other human services? What takes priority? What considerations shape the decisions you make?
2. Read the enclosed abstracts from Child of the Dark by Carolina Maria de Jesus on life in a São Paulo favela in the 1950s. Given what you know about the city, write a journal entry as what life might be like for you in a present day favela. What are your surroundings like? What are your daily concerns? How do you make a living?
3. Compare urban environmental issues in São Paulo (housing, health, schools, transportation) with your city or other major U.S. cities such as Los Angeles or New York City. What do the cities have in common? What makes them different? Given the similarities (and differences), why do you think one country is often described as developed and the other as developing?
4. Rio de Janeiro (population 9 million), one of the most famous cities in the world for its breathtaking geography and lively culture, also has all the problems associated with big cities. Perhaps because of the natural beauty problems stand out with even greater clarity. Favelas exist side by side with the richest neighborhoods. Rocinha, reportedly the largest favela in Latin America, has approximately 300,000 inhabitants. Contact with the community (which inhabitants prefer to be called rather than favela) allows an opportunity to learn about people shaping their own environment. Rocinha began as an irregular settlement, primarily with migrants from the Brazilian northeast. As the community grows, housing becomes more permanent, water and other services more accessible, streets are paved, businesses move in, and other changes occur. For contact with the community, consider writing Maria Tereza Leal (address below), who works with the neighborhood, including the women's cooperatives, or establishing an exchange of art work and writing with two schools in the neighborhood (addresses follow).

Addresses

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RJ 22450 Brazil

Escola Municipal Abelardo
(Chacrinha) Barbosa
Rua Maria do Carmo s/n
Laborious-Rocinha
Rio de Janeiro
22450 Brazil

The DIARY of
CAROLINA MARIA DE JESUS

1955

July 15, 1955 The birthday of my daughter Vera Eunice. I wanted to buy a pair of shoes for her, but the price of food keeps us from realizing our desires. Actually we are slaves to the cost of living. I found a pair of shoes in the garbage, washed them, and patched them for her to wear.

I didn't have one cent to buy bread. So I washed three bottles and traded them to Arnaldo. He kept the bottles and gave me bread. Then I went to sell my paper. I received 65 cruzeiros. I spent 20 cruzeiros for meat. I got one kilo of ham and one kilo of sugar and spent 20 cruzeiros on cheese. And the money was gone.

I was ill all day. I thought I had a cold. At night my chest pained me. I started to cough. I decided not to go out at night to look for paper. I searched for my son João. He was at Felisberto de Carvalho Street near the market. A bus had knocked a boy into the sidewalk and a crowd gathered. João was in the middle of it all. I poked him a couple of times and within five minutes he was home.

I washed the children, put them to bed, then washed myself and went to bed. I waited until 11:00 for a certain someone. He didn't come. I took an aspirin and laid down again. When I awoke the sun was sliding in space. My daughter Vera Eunice said: "Go get some water, Mother!"

July 16 I got up and obeyed Vera Eunice. I went to get the water. I made coffee. I told the children that I didn't have any bread, that they would have to drink their coffee

17

18

Child of the Dark

plain and eat meat with *farinha*. I was feeling ill and decided to cure myself. I stuck my finger down my throat twice, vomited, and knew I was under the evil eye. The upset feeling left and I went to Senhor Manuel, carrying some cans to sell. Everything that I find in the garbage I sell. He gave me 13 cruzeiros. I kept thinking that I had to buy bread, soap, and milk for Vera Eunice. The 13 cruzeiros wouldn't make it. I returned home, or rather to my shack, nervous and exhausted. I thought of the worrisome life that I led. Carrying paper, washing clothes for the children, staying in the street all day long. Yet I'm always lacking things, Vera doesn't have shoes and she doesn't like to go barefoot. For at least two years I've wanted to buy a meat grinder. And a sewing machine.

I came home and made lunch for the two boys. Rice, beans, and meat, and I'm going out to look for paper. I left the children, told them to play in the yard and not go into the street, because the terrible neighbors I have won't leave my children alone. I was feeling ill and wished I could lie down. But the poor don't rest nor are they permitted the pleasure of relaxation. I was nervous inside, cursing my luck. I collected two sacks full of paper. Afterward I went back and gathered up some scrap metal, some cans, and some kindling wood. As I walked I thought—when I return to the favela there is going to be something new. Maybe Dona Rosa or the insolent Angel Mary fought with my children. I found Vera Eunice sleeping and the boys playing in the street. I thought: it's 2:00. Maybe I'm going to get through this day without anything happening. João told me that the truck that gives out money was here to give out food. I took a sack and hurried out. It was the leader of the Spiritist Center at 103 Vergueiro Street. I got two kilos of rice, two of beans, and two kilos of macaroni. I was happy. The truck went away. The nervousness that I had inside left me. I took advantage of my calmness to read. I picked up a magazine and sat on the grass, letting the rays of the sun warm me as I read a story.

6

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October 30 I went out with Vera. I noted an unusual amount of police in the streets. I talked with a city worker. He complained that he had to pay five cruzeiros on the bus.

I went on, looking at the *Paulistas* walking in the streets with sad faces. I didn't see anybody smile. You could call today The Day of Sadness.

I started to add up how much I would spend on the streetcar to take the children into the city. Three kids and I, 24 cruzeiros coming and going. I thought of rice at 30 cruzeiros a kilo.

A woman called me and gave me some paper. She said that because of the raise in transportation fares the police were in the streets in case of riots. I was unhappy. I could see that the news of the raise saddened everyone. She told me:

"They spend in the elections and afterward raise everything. Auto lost, up went the price of meat. Adhemar lost, up went bus fares. A little on everything, and they'll get back what they spent. It is the people who pay the election expenses!"

October 31 I went to get water. How wonderful! No line! Because it is raining. The women of the favela were upset and chattering. I asked what happened. They said that Orlando Lopes, now the owner of the electricity, had beat Zefa.

And she reported him and he was arrested. I asked Geraldina if it was true. She said it was.

Nena said that Orlando hit Zefa for real. I went for some paper. Vera went past the slaughterhouse and asked for a sausage. I earned 106 cruzeiros. Vera got six cruzeiros, because she went into a bar to ask for some water and they thought she was asking for money.

The people are saying that Dr. Adhemar raised the fares to punish the people because he lost at the ballot box.

When I got home the boys were already there. I heated the food. There was very little. And they stayed hungry.

In all the streetcars they've put a policeman. And the buses too. The people don't know how to fight back. They should go to the Ibirapuera Palace (the mayor's office) and the State Assembly and give a kick to these shamefaced politicians who don't know how to run the country.

I am unhappy because I didn't have anything to eat.

I don't know what we are going to do. If you work you go hungry, if you don't work you go hungry.

Many people are saying that we must kill Dr. Adhemar. That he is ruining the country. Bus fares are too expensive. It can't go on like this. Nobody can take it any more.

In the morning when I was leaving, Orlando and Joaquim Paraíba came back, returning from jail.

November 1 I found a sack of corn flour in the garbage and brought it home for the pig. I am so used to garbage cans that I don't know how to pass one without having to see what is inside.

Today I'm going out to look for paper but I know I'm not going to find anything. There is an old man who is in my territory.

Yesterday I read that fable about the frog and the cow. I feel that I am a frog. I want to swell up until I am the same size as the cow.

I see that the people are still thinking that we must revolt against the price of necessities and not just attack the transportation company. Dr. Adhemar told the newspapers that it was with an ache in his heart that he signed the raise agreement. Someone said:

"Adhemar is mistaken. He doesn't have a heart."

"If the cost of living keeps on rising until 1960, we're going to have a revolution!"

November 2 I went to wash clothes and stayed by the

The Diary of Carolina Maria de Jesus 111

river until 7:30. Dorça came to wash her clothes and we talked about the shameless riffraff that runs around the favela. We talked about Zefa who gets it every day. I mentioned the women who don't work but always have money. We talked about the love affair between Lalau and Dona M. But Dona M. says that he is having an affair with Nena. Nena is a jerk.

I washed the colored clothes and went to make coffee. I thought I had some coffee. I hadn't.

A thing that I hate to do is to go into the little room where I sleep, because it is so confining. For me to sweep the room I have to take the bed apart. I sweep the room once every 15 days.

Lunch was ready but the boys didn't come to eat it. João disappeared. I figured that he went to the movies. I ate a little and picked up a book to read. Afterward I felt chilly and went to sit in the sun. I thought the sun was too hot, so I went to sit in the shade. I talked with a man. He said there was a rumor going around that the favela was going to be torn down because they were going to put an avenue through here. He said it wouldn't be right away. That the mayor doesn't have any money.

João came home from the movies. I gave him a slap and he beat it fast.

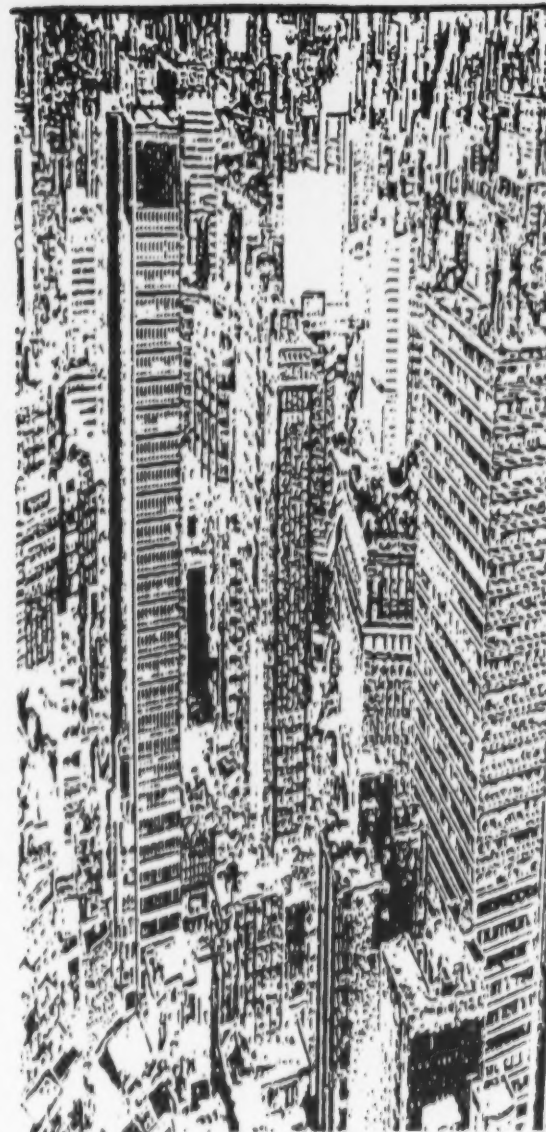
MORADOR DE CORTIÇO
também **seus**

Existe uma lei e várias associações para fazer valer os direitos dos moradores de cortiços.

Organize-se e viva melhor

- 1 NÃO PAGUE ÁGUA E LUZ SEM VER A CONTA
- 2 CORRE SEGURANÇA E REFORMAS DO PRÉDIO
- 3 CORREÇÃO DE ALUGUEL TEM PRAZO CERTO
- 4 O CONTRATO É SUA SEGURANÇA
- 5 ALUGUEL SÓ COM RECIBO
- 6 DESPEJO SÓ COM ORDEN DO JUIZ

PARA GARANTIR SEUS DIREITOS PROCURE UMA DAS ENTIDADES DE ASSISTÊNCIA JURÍDICA CONVÊNIDAS COM A PREFEITURA DE SÃO PAULO.



SP ECO 92



GOVERNO DE SÃO PAULO
CONSTRUINDO UM FUTURO MELHOR

Curriculum Project: A Curriculum Guide for an Undergraduate
College Course in Post Cinema Novo Brazilian Film.

Submitted as Part of the Requirements of the Brazilian
Fulbright Seminar Abroad Program, Summer 1992

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OBJECTIVES:

Appreciation of cinema as art.
Ability to analyze cinematic art via semiotic and narrative
parameters.
Understanding of a national cinema at a particular epoch.

STRATEGIES:

Overview: the course attempts to teach interpretive
strategies using semiotics and narrative theory as tools to
extract meaning from filmic art, with the corpus of films
then used as examples and practice. Semiotics (see U. Eco A
Theory of Semiotics for definition of the field and C. Metz
Language and Cinema for application to cinema) basically
attempts to codify how movies signify. Students need not be
made aware of theory or verbiage of traditional semiotics to
use some of the insights to extract meanings. After
defining an "element" of a visual image as an object, color,
or gesture, then the following paradigm enables students,
with some practice and prompting, to generate their own
questions:

PRINCIPLES FOR INTERPRETATION:
I. Inclusion: Why is X included?
II. Exclusion: Why X, <u>not Y</u> ?
III. Arrangement: Why are X, Y, & Z where they are in the frame (or in the movie as a whole)?
IV. Connectivity: What goes with what? (connect elements or shots or sequences from various places in the film)
NOTE: X, Y, Z are elements (objects, colors, or gestures) or are shots or sequences.

(see page 7ff for samples of questions generated)

The last two questions help the student think about the "ordering" of meaning as images accrete and the association of various tropes -- syntagmatic and paradigmatic axes of meaning in the semiotic jargon!. The first two questions ask them to think about why certain items are included or not included. That the image could have been presented differently is often an insight creating much cognitive growth in the student.

Once the student has some grasp of the semiotic paradigm above, then introduction can be made to narrative theory (see Seymour Chatman's work for theoretical bases) -- again using a series of questions to generate thoughtful inquiry - - without use of particular theoretical terminology.

Answer each of these questions -- in as much depth as possible -- in your film journal
1. Summarize, for me, the story or plot of the film. Assume I have <u>not</u> seen the film.
2. Now condense your summary into a 25 word, or less, sentence telling me what the film was about.
3. In the library, find one substantive review (over a page long) of the movie. What is the title of the book, magazine, or newspaper? Date? Pages the review is on?
4. In your own words, summarize -- no more than four sentences -- what the review argues about the film.
5. List some forces that are fighting against each other (in conflict) in the film.
6. What <u>motivates</u> EACH side in the conflict? WHY do they EACH do what they do? (Be sure to use the format of the sample.)
7. How is the conflict resolved?
8. What is the DECIDING FACTOR in the resolution of the conflict? That is, what is it that makes the one force victorious? (Factors might be such things as brute strength, luck, fate, loyalty, good looks, perseverance.)
9. Now look at one individual (hero or villain) in the film. Why is he/she a hero or villain? That is, WHAT makes them heroic or villainous? What VALUES motivate the hero or villain?

10. What does the hero/villain learn about "life" during the film that they supposedly didn't know when the events of the film began?

11. What did YOU learn about "life" from the film?

The questions allow the student to learn about plot as a manifestation of conflict between forces whose resolution betrays value-laden choices. For a classical cinematic rendering of the causal plot dynamic of Homogeneity - Violence - Resolution - Homogeneity, see Steven Heath's "Narrative Space" in Screen magazine (Autumn 1976).

Once these two tools (semiotic and narrative questions) have been introduced, then they can be applied to any corpus of films. For purposes of this guide, I will suggest a series of films from the late 1970s and early 1980s that give a smattering of the Brazilian cinema in its post Cinema Novo period. After the radical aesthetic and thematic experiments of the auteur driven Cinema Novo periods (see Stam's Brazilian Cinema), the production of the national cinema became much more popular and commercial in its attempts to appeal to a mass audience. Yet, many films remained political in their attempts to render images of Brazil's dispossessed, displaced, and marginalized peoples.

MATERIALS:

Most all of the films mentioned below are available on video from Facets in Chicago (1517 West Fullerton, 60614 or phone 800-331-6197). The following is a possible sequence:

Bye Bye Brazil (1980) by Carlos Diegues is an entertaining, slick road movie, offering an audacious, bawdy, and bizarre filmic journey throughout modern Brazil, emphasizing the contrasts between urban dwellers and rural peasantry, modern and traditional mores, pluralism and neo-colonial cultural domination.

Quilombo (1984) by Carlos Diegues is a lavish historical epic concerning the establishment of Palmares, an interior "state" established by runaway slaves and other dislocated peoples and then maintained for nearly a hundred years. Ultimately, the mythical quality of the film reveal it as Diegues vision for a future Brazil -- democratic, syncretic, multi-ethnic, and communal-socialistic.

The Story of Fausta (1988) by Bruno Barreto is a welcome antidote to the above two films in that it presents the culture-scape of modern Brazil not in mythopoetic terms (Quilombo) or in circus road show chicanery (Bye Bye), but

through the tribulations of a common cleaning lady trying to make her way to a better life in the difficult socioeconomic morass of Rio. She eventually "lands" an elderly widower, but their relationship problematizes all her other close relationships, leaving her inundated, but curiously neither venal nor heroic.

Opera do Malandro (1986) by Rui Guerra is slick musical full of bizarre imagery, yet also a politicized Brechtian melodrama, with a Fausta-type hero opportunist whose ultimate lesson has to do with cultural neocolonialism. Hence a film strong on a political message of anger at Brazil's underdevelopment, but also asserting the people need to have el derecho a la alegria, a right to joy (and the celebration of music and dance).

Hour of the Star (1977) by Suzana Amaral is a brilliant, critically acclaimed film based on a novel by Clarice Lispector. Somewhat the precursor of Fausta, the film focuses on a young rural woman, Macabea, who comes to Sao Paulo from the countryside to find work and love. The film refuses to romanticize Macabea and ends tragically, but remains an interesting study of integration of rural populations into the urban metropolis.

Pixote (1981) by Hector Babenco is a realistic study of alienated, dispossessed street youth in modern urban Brazil, following the travails of one such urchin, Pixote, through apprehension, reform school, and release. While showing the devastation engendered on the human spirit by the neglect of these waifs, the film posits a residual innocence and deep seated yearning for family and community.

The above films would occupy a ten week course, but if the need is to have a semester length unit, then films to be added might include Leon Hirshman's 1981 **They Don't Wear Black Tie**, a study of the effects of a strike on a worker's family, and Titzuka Yamasaki's 1979 **Gaijin**, a historical rendering of the trials of a young Japanese immigrant to a coffee plantation in Brazil.

EVALUATION:

The worksheet below, used early in the course, enables students to begin to separate signifier and signified and can be applied to pictorial art, photographs, or frames of a film:

Select 5 elements in the picture and then analyze the meaning of each element, as it relates to the overall impression the picture creates. The Four Principles for Interpretation should be helpful in deciding what each element means!

1. Element: _____

Meaning: _____

2. Element: _____

Meaning: _____

3. Element: _____

Meaning: _____

4. Element: _____

Meaning: _____

5. Element: _____

Meaning: _____

NOTE: ELEMENTS ARE OBJECTS, GESTURES, COLORS.

This worksheet below, used throughout the course (and applicable to any film), allows students to practice answering the semiotics questions.

PRINCIPLES FOR INTERPRETATION:
I. Inclusion: Why is X included?
1.Question: _____
Answer: _____

II. Exclusion: Why X, <u>not</u> Y?
1.Question: _____
Answer: _____

III. Arrangement: Why are X, Y, & Z where they are in the frame (or in the movie as a whole)?
1.Question: _____
Answer: _____

IV. Connectivity: What goes with what? (connect elements or shots or sequences from various places in the film)
1.Question: _____
Answer: _____

NOTE: X, Y, Z are elements (objects, colors, or gestures) or are shots or sequences.

On the next pages following are samples of student generated questions from the film **Gaijin** (Brazil 1979)

Possible Questions From Principles of Interpretation

Inclusion

Why is the statue that Chico and the labor contractor tip their hats to colored white?

Why, the first time Enrico asks about the guaranteed raise, do the three bosses stand behind a closed "half"-door?

Why is sequence of Enrico's wife chasing him with a wooden spoon included.

Exclusion

Why is the cart carrying away the four Japanese emigrees shot from behind, not in front?

Why is Titoe 16, not 26?

Why do both Chico and Tonho grow up on the Santa Rosa plantation? (Why is their past similar, rather than dissimilar?)

Arrangement

Why does the war reminesce sequence occur while Yamada is on the crowded train?

Why does the film begin and end in hectic modern day Sao Paulo?

Why is the shot of the bosses at sunset discussing Enrico's agitation ("cut it off right away, before it gets serious") followed by the playful shot of a coiled snake followed by the playful seduction of Ueno in the abandoned house followed by the furo bath and "rape" of Titoe?

Connectivity

When do fires appear? How is it used?

Several times Titoe holds up a mirror. What do these have in common?

What are the various romances (Ueno, Titoe-husband, Titoe-Tonho). What do they show of the "nature" of love?

Where do black females appear? -- black maids (Santa rosa owner and Titoe in later life) What does this show about the status of blacks in Brazil?

The narrative questions (see page 2-3) can be applied to films viewed in class or to selected "outside" films students are assigned to view.

BACKGROUND: (materials on contemporary Brazilian cinema, not on semiotics or theories of narrative)

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Amazônia

BRAZIL



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BRAZIL

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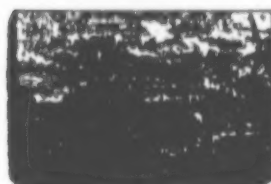
Brazil is the smallest big country in the world. Although it is the fifth largest nation on the planet, although it is four times the size of Mexico and over twice as large as India, although it is bigger than the continental United States, the Brazil where most Brazilians live, work and play is only a small fraction of the country's total land mass. A full 25 percent of the population is crowded into five metropolitan areas located in the southern part of Brazil. Together, the southern and southeastern states contain 58 percent of Brazil's population yet account for only 16 percent of the country's area. In effect, 78 million Brazilians live in an area slightly smaller than Alaska while another 57 million populate an area the size of the continental United States minus Texas. What Brazil has is space, enormous regions of vast, empty space.

The country's two largest regions are also its least populated. The north, home to the mighty Amazon rain forest, occupies 42 percent of the Brazilian land mass, an area large enough to accommodate all of Western Europe. Yet its population is smaller than that of New York. Located just south of the Amazon is the central-west, dominated by a vast elevated plateau, and covering 22 percent of Brazil's territory. However only 7 percent of the country's population live in the region. These two great land masses, together larger than most of the world's nations, are both the promise and the challenge of Brazil's future.

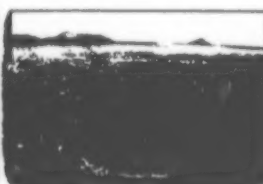
From the primitive Amazon rain forest to the romance and beauty of Rio de Janeiro, Brazil is a non-stop assault on the senses, a land of dazzling colors and uninhibited pleasures. Mystical, alluring, raucous and always inviting, this country of samba and Carnival is an all-year party of explosive joy and spontaneity.

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Apa Publication's team of expert journalists and photographers have captured all of the excitement and energy of Brazil in 360 pages of highly informative text and superb color photography. *Insight Guide: Brazil*, an up-close, intimate view of this exotic South American giant.



MISSIONARIES



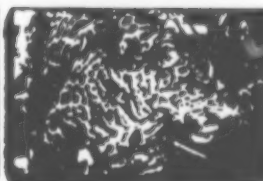
SERENITY



MODERN ART



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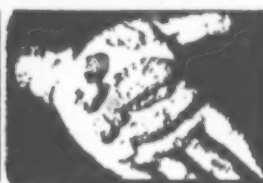
AGRICULTURE



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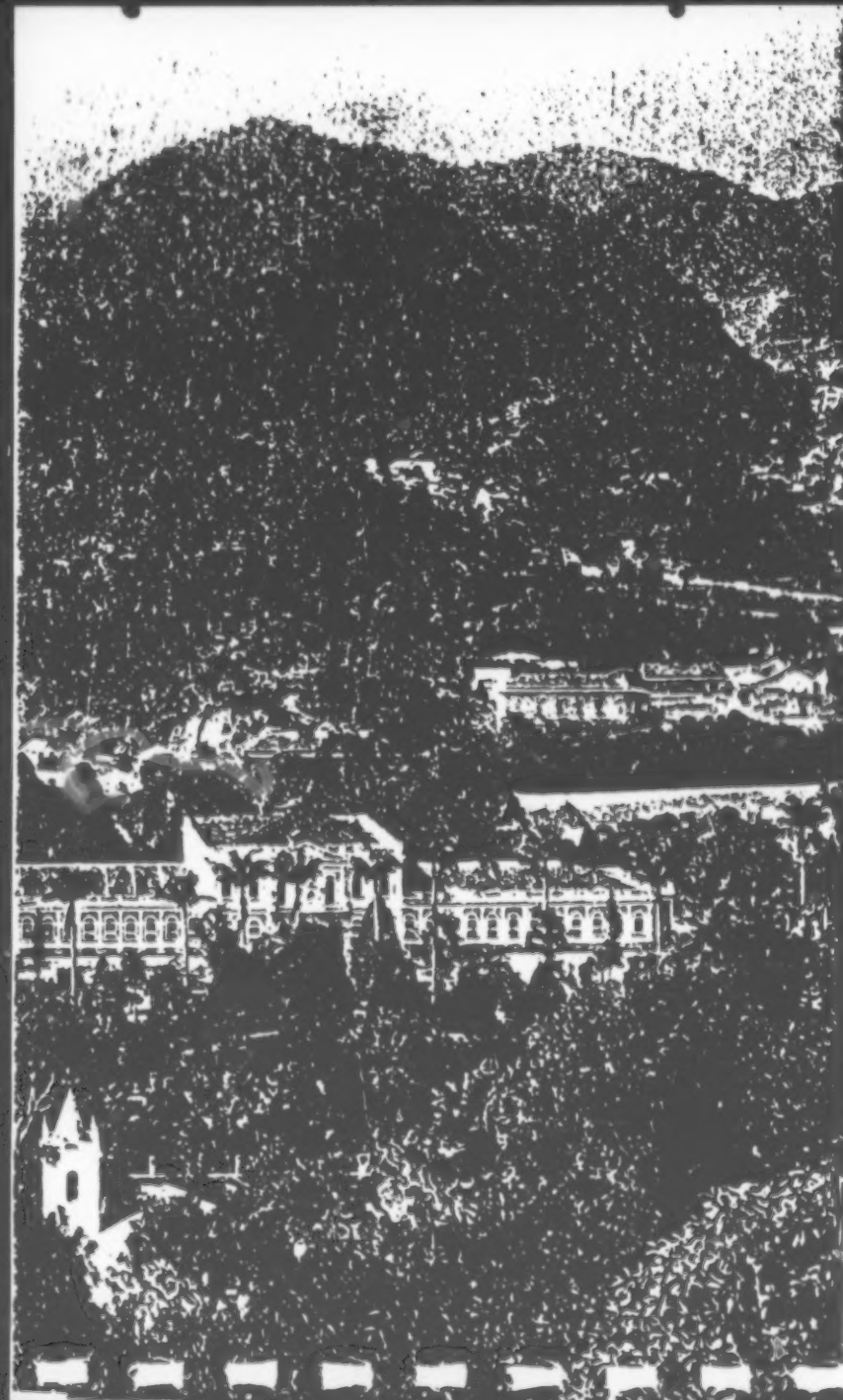


WEALTH



RIVERBOATS

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Despite its size, Brazil has for the most part played a secondary role in the shaping of the world today. Brazil does not possess a millennial culture with roots running back to a proud indian past, ala Mexico and Peru. It has been on the sidelines of major developments in modern history, more an observer than a participant. Fortunately, it has not been marked by the type of violent upheavals that have occurred frequently in Latin America. Change in Brazil has in general come peacefully, although not always quietly, a tribute to the ability of Brazilians to resolve their disputes through compromise rather than confrontation. For Brazilians, the lack of an heroic past is an oversight to be corrected in the future. Brazil is a country that is planted firmly in the present with its eyes on the future and with very little sense of the past. According to a popular saying, Brazil is a country without a memory.

Despite this attitude, however, Brazil in terms of South America is clearly unique, a fact reflected in its past. In addition to its size which dwarfs that of its neighbors, Brazil stands out because of its language, Portuguese, its colonial period in which it became the seat of government of the mother country, its mostly bloodless path towards independence and its largely peaceful relations with its neighbors.

Cabral: Brazil's initial discovery in 1500 by Portuguese explorer Pedro Alves Cabral was part of a series of exploratory voyages launched by the great Portuguese navigators in the 15th and 16th centuries. Cabral's voyage was destined for India via the Cape of Good Hope but officially was blown off course although most historians believe Cabral altered course deliberately in search of a chunk of the new world discovered eight years earlier by Columbus.

At first this Portuguese explorer thought he had discovered an island and named it Vera Cruz. Later when it became obvious

that the island was the east coast of a continent, the name was changed to Santa Cruz, eventually evolving into Brazil because of one of the new colony's primary products, *pau brasil* or brazilwood whose red dye was highly valued in Europe.

Colonization: Finally, in 1533, the Portuguese crown made its first determined effort to organize the colonization of Brazil. The coastline, the only area of the colony that had been explored at that point, was divided into 15 parts called captaincies which were given to Portuguese noblemen who received hereditary rights over them, creating a form of fiefdom. The owners of the captaincies were expected to settle and develop them, using their own resources, thus sparing the crown this expense. The two most important captaincies were those of São Vicente in the south (today the state of São Paulo) and Pernambuco in the north where the introduction of sugar plantations quickly made this area the economic center of the colony.

The captaincies, however, proved ineffective in satisfying the needs of either the colonists or Portugal. Left to the whims and financial means of their owners, some were simply abandoned. Further, there was no coordination between the captaincies with the result that Brazil's coastline fell prey to constant attacks by French pirates. In 1549, Portuguese King João III finally lost patience with the captaincy system and imposed a centralized colonial government on top of the existing divisions. The northeastern city of Salvador, today the capital of the state of Bahia, became the first capital of Brazil, a status maintained for 214 years. Portuguese nobleman Tomé de Sousa was installed as the colony's first governor general, the formal representative of the crown.

With this administrative reform, colonization again picked up. From 1550 to the end of the century, a mixed bag of colonists arrived—mostly noblemen, adventurers and Jesuit missionaries entrusted with the task of converting the Indians. Several leading Jesuits such as Father José de Anchieta in São Paulo, established the firm principle that the Indians were to be protected not en-

Left, Emperor Dom Pedro II's summer palace in Petrópolis.

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slaved, a moral stand that put them in direct conflict with the interests of the colonizers. Besides converting the Indians, the Jesuits built schools and missions, around which indian villages sprang up, an effort to protect them from slave traders. Because of the insistence of the Jesuits and their initial success in preventing enslavement of the indian population, the colony turned to Africa to supply it with manpower. Soon slave ships were unloading blacks taken from the west coast of Africa.

French occupation: For the remainder of the 16th century, the colony consolidated itself along the Atlantic seacoast. In 1555, the French occupied what is now the city of Rio

until 1640 and which brought Brazil under fire from Spain's enemies. The Dutch established a well functioning colony in Pernambuco that remained under their control until 1654 when they were driven out by a rebellion inspired and led by the colonists themselves with little help from Portugal.

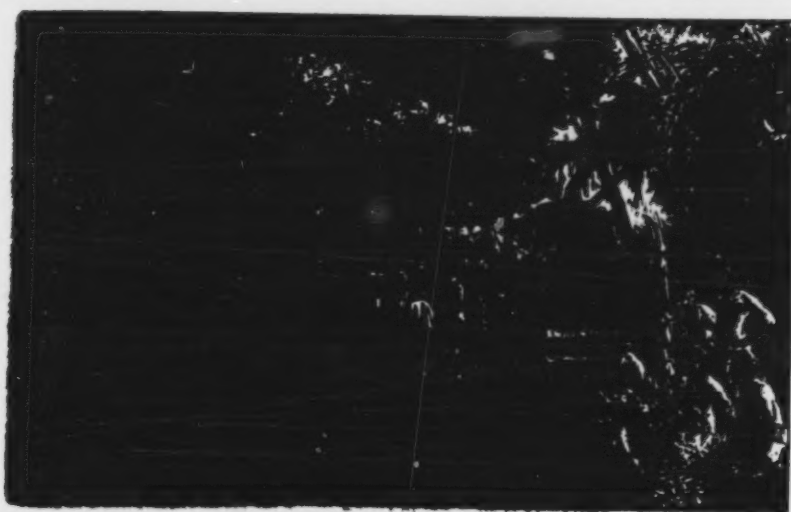
The Bandeirantes: During the same period, in the south of Brazil, bands of adventurers called *bandeirantes* or flag carriers began to march out from their base in São Paulo in search of indian slaves and gold. The great marches (*bandeiras*) of the *bandeirantes*, composed of up to 3,000 colonizers and indian allies, took them west, south and north into the hinterlands, with some of these

cance since the two nations were united but after 1640 when Portugal again became an independent nation, the conquests of the *bandeirantes* were incorporated into Brazil over the protests of Spain.

As part of this period of nation building, Jesuit missionaries moved into the Amazon and the powerful landholders of the northeast expanded their influence and control into the arid backlands of this region. Uniting this huge colony was a common language and culture, Portuguese, a factor that made clear the distinction between Brazil and Spanish South America. The Treaty of Madrid with Spain in 1750 and succeeding treaties recognized the incur-

drastically the indian population through enslavement, disease and outright massacre. The population of black slaves, however, had increased sharply. Trade for the colony was restricted to Portugal and other than the marches of the *bandeirantes*, there was little contact between Brazil and its neighbors. All of this, however, was about to change thanks to a discovery made at the end of the 17th century.

In the mountains of Brazil's central plateau, the *bandeirantes* finally found what they had been looking for from the beginning—gold. Immediately a gold rush began, bringing thousands of settlers to what is today the state of Minas Gerais, the first



de Janeiro, the first step in what was planned to be a major French colony in South America. The French, however, were unable to attract colonists from Europe and finally in 1565 the Portuguese drove them out of Rio. Two years later the city of Rio was founded by the Portuguese.

This would be the last challenge of Portuguese control of Brazil until 1630 when the Dutch West India Company sent out a fleet which conquered the economically important sugar-growing region of Pernambuco in the north. This conquest was a direct consequence of Portugal's alliance with the Spanish Empire in 1580, a union that was to last

treks lasting for years. Through the efforts of the *bandeirantes*, the colony for the first time launched a conscious effort to discover and define its frontiers. The *bandeirantes* clashed with the Jesuits, the Indians' protectors, but there was nothing the missionaries could do to stop the great *bandeiras* which reached in the south to Uruguay and Argentina, in the west to Peru and Bolivia and in the northwest to Bogotá, Colombia. In the process, the *bandeirantes* crossed the imaginary line of the Tordesillas Treaty signed by Spain and Portugal which divided the possessions of these two empires in South America. At the time this had little signifi-



cations of the *bandeirantes* and formally included these areas in the colony of Brazil.

Rural society: The colony in the 18th century had grown into a predominantly rural society still largely located along the coastline. Wealth was concentrated in the hands of a few landholding families and the principal products were sugar, tobacco and cattle with coffee and cotton acquiring increasing importance. Despite the efforts of the Jesuits, the *bandeirantes* had managed to reduce

massive settlement of Brazil's vast interior. Towns sprang up in the mountains of Minas and in 1750, the city of Ouro Preto had a population of 80,000. The gold found in Minas Gerais made Brazil the world's largest producer of the precious metal in the 18th century. All of this wealth, however, went to Portugal, a fact that was not lost upon the colonists who were already feeling more Brazilian than Portuguese.

The gold also brought other consequences, suddenly shifting the colony's center of wealth from the sugar producing areas of the northeast to the southeast. This was the main factor behind the decision in

Left, *Founding of São Paulo, 1554* painting by Oscar Pereira da Silva. Above, *Independence or Death, 1888* painting by Pedro Americo.

1763 to move Brazil's capital from Salvador to Rio de Janeiro. At the same time, the remaining captaincies were taken over by the crown and the Jesuits were kicked out of Brazil.

Liberal Ideas: While isolated, Brazil was not entirely shut off from the outside world and by the second half of the 18th century, the liberal ideas then popular in Europe began to enter the national consciousness. In 1789, the country experienced its first independence movement, centered in the gold rush boom town of Ouro Preto. The catalyst was a decision by Portugal to increase the tax on gold but the Inconfidência Movement of Minas as it was called ended badly with the arrest of its leaders, one of whom, Joaquim José da Silva Xavier, a dentist better known as Tiradentes or tooth-puller, was hanged and quartered.

It is probable that other movements would have followed this but for developments in Europe. In 1807, Napoleon conquered Portugal, forcing the Portuguese royal family into exile. King João VI fled to Brazil, in the process making the colony the seat of government for the mother country, the only instance of such a turnaround during the colonial period. An immediate result of Brazil's changed status was the crown's decision to open up commerce with other nations, in particular England, Portugal's ally against Napoleon.

When King João at last returned to Portugal in 1821, he named his son, Dom Pedro, as regent, making him the head of government for Brazil. The Portuguese parliament, however, refused to recognize Brazil's new situation and attempted to force a return to the days of colonial dependence. Realizing that the Brazilians would never accept this, Pedro on September 7, 1822 declared independence from Portugal, in the process creating the Brazilian Empire, the first monarchy in the Americas.

With Portugal still recovering from the Napoleonic wars, Brazil faced little opposition from the mother country. Helped by a British soldier of fortune, Lord Alexander Thomas Cochrane, the Brazilian forces quickly expelled the remaining Portuguese garrisons. By the end of 1823 the Portuguese were gone and the new nation's independence secured. The following year, the United States became the first foreign nation to

recognize Brazil and in 1825 relations were re-established with Portugal.

Internal divisions: The ease with which independence was won, however, proved to be a false indication of the young nation's immediate future. During its first 18 years, Brazil struggled to overcome bitter internal divisions which in some cases reached the point of open revolt. The first disappointment of the post-independence period was the emperor himself. Pedro was far better at declaring freedom than in defending it. Rather than adopting liberal policies as his subjects wanted, Pedro insisted on maintaining the privileges and power of an absolute monarch. When a constitutional assembly



drew up a liberal document reducing his powers and introducing parliamentary rule, Pedro shut down the assembly and wrote a constitution to his own liking. Eventually the emperor agreed to the creation of a parliament but fought with it constantly. Already widely disliked, Pedro then plunged Brazil into a reckless and unpopular war with Argentina over what was then the southernmost state of Brazil, Cisplatina. The costly war ended with the defeat of Brazil and the loss of Cisplatina which became the nation of Uruguay.

Tired of the unending political battles that marked his reign, Pedro at last abdicated in

1831, naming his five-year-old son Pedro II the prince regent. From 1831 to 1840, Brazil was ruled by a triple regency composed of political leaders who ran the nation in the name of young Pedro. This system, however, proved untenable as the lack of a strong leader encouraged regional groups to challenge the monarchy. These 10 years were the most tumultuous period of Brazil's history with revolts and army rebellions in the northeast, the Amazon, Minas Gerais and the south. Throughout these years, Brazil appeared to be on the verge of all-out civil war as regional factions fought for their own autonomy, threatening to tear the nation apart. One of the most serious threats came



from an independence movement in the south, known as the war of the *farrapos* which lasted for 10 years and nearly resulted in the loss of what is today the state of Rio Grande do Sul.

Golden age: Out of desperation, the country's political leadership agreed in 1840 to declare Pedro of age and hand over rule of the country to the then 15-year-old monarch. For the next 48 years, Pedro II reigned as emperor of Brazil, using his extraordinary talents to bring domestic peace to the nation

and giving it its longest continuous period of political stability. A humble man, Pedro had none of the autocratic ways of his father but was still blessed with enormous personal authority which he used to direct the path of the nation. Under this scholarly monarch regional rivalries were kept in check and Pedro's own popularity extended the control of the central government over the nation. In the midst of the American Civil War, Abraham Lincoln once remarked that the only man he would trust to arbitrate between north and south was Pedro II of Brazil.

But while Pedro was successful in restoring internal peace to the nation, his foreign policy put Brazil into armed conflict with its neighbors to the south. Determined to maintain regional parity, Pedro insisted on interfering in political developments in Uruguay, Argentina and Paraguay with the result that Brazil fought three wars between 1851 and 1870, the last time in its history that the nation was to enter into open warfare with any of its neighbors (since 1870, Brazil's only involvement in foreign wars was its limited participation in World War II on the side of the Allies). To ensure free navigation on the vital River Plate and its tributaries, a policy that Brazil shared with England. In 1851, Pedro sent his troops to invade Uruguay, gaining a quick victory. After this, Brazil and Uruguay joined forces to attack Argentina and overthrow the Argentine dictator Juan Manuel Rosas. By the end of 1852, governments friendly to Brazil were in control in Uruguay and Argentina and Pedro had achieved his goals.

War with Paraguay: A second incursion against Uruguay in 1864, however, ended by provoking a war with Paraguay. Allied with the losing side in Uruguay was Paraguay's ruler Francisco Solano Lopez who struck back against both Brazil and Argentina. In 1865, the so-called triple alliance was formed, joining the apparently invincible forces of Brazil, Argentina and Uruguay against Paraguay. But after initial successes, the alliance suffered a series of surprising setbacks at the hands of the outgunned and outnumbered Paraguayans. Instead of ending quickly the war dragged on until 1870, becoming in the process the longest and bloodiest in South America in the 19th century. With Brazil carrying the bulk of the fighting, Paraguay was finally defeated.

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having lost half of its male population. For Brazil, the losses in combat were heavy but the ultimate consequence of the war was its elevation to prominence of the nation's military leaders.

The increased influence of the military was eventually to be the main factor leading to Pedro's downfall. Given his accomplishments and unquestioned popularity it is at first difficult to understand why Pedro was overthrown. The emperor, however, came into conflict with powerful opposition forces and ideas at the end of his reign. Although the industrial revolution began to be felt in Brazil in the latter half of the 19th century, the economy was still overwhelm-



ingly agricultural. Slaves continued to play a major role, especially in the northeast, and the slave ships from Africa did not stop traveling to Brazil until 1853. In the 1860s, an abolitionist movement took hold, gradually gaining political support until in 1888 the institution of slavery was banned. This act won the emperor the opposition of the nation's landholders. By themselves they could not have overthrown Pedro but they found support from the military.

Combined, these forces proved too strong for Pedro to resist. Without the backing of the landowners, Pedro was unable to put down a military revolt on November 15,

1889. Ironically, the most popular leader Brazil was ever to have was forced into exile.

The armed forces: The end of the monarchy marked the arrival of what was to become Brazil's most powerful institution—the armed forces. Without exception, from 1889 to the present day, the military have been at the center of every important political development in Brazil. The first two governments of the republic were headed by military men, both of whom proved better at spending than governing. By the time a civilian president took office, the country was deeply in debt, a problem that was addressed by the country's second civilian president, Manuel Ferraz de Campos Salles (1898-1902), who negotiated the first re-scheduling of Brazil's foreign debt, credited with saving the country from financial collapse. Campos Salles and his successor, Francisco de Paula Rodrigues Alves (1902-06) put Brazil back on its feet but set an example that unfortunately few of their successors were able to follow.

Alternating good and bad presidents, Brazil went through a period of dramatic social change between 1900 and 1930. Large numbers of immigrants arrived from Europe with Italians forming the main contingent. They settled for the most part in São Paulo, adding to that state's heterogeneous population and providing its rich farm area and emerging industry with a new source of cheap manpower. Coffee had now become the dominant crop and with it, the economic force of São Paulo, site of the nation's largest coffee plantations, was virtually unchallenged. In second place came Minas Gerais blessed with mineral wealth and productive farm land. Losing out to these two southeastern giants were the former kingpins of the northeast—Bahia and Pernambuco. As economic power shifted to the southeast, so also did political power. In the first 20 years of this century, São Paulo and Minas controlled the presidency in a political back and forth that became known as "coffee and cream" due to São Paulo's role as coffee producer and Minas' dairy products.

This control, however, demonstrated another of the problems facing Brazil's republic. While certain states had great power and influence, the federal government had very little of either, becoming increasingly a prisoner of regional and economic interests

who decided the vital political issues of the day including the choice of the president.

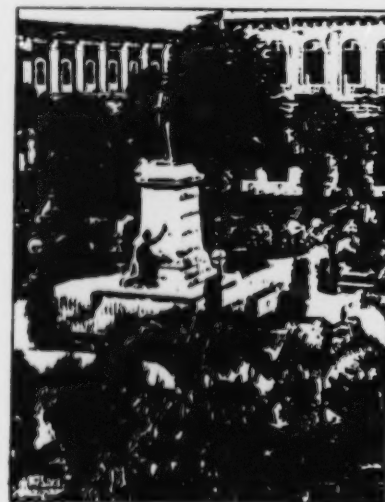
Economic woes: After World War I, in which Brazil declared war against Germany but did not take an active role, economic woes again beset the country. Spendthrift governments emptied the public coffers while rumors of widespread corruption and graft led to public unrest. Military movements also reappeared with an attempted coup in 1922 and an isolated revolt in São Paulo in 1924 put down with enormous destruction by the federal government whose troops bombarded the city of São Paulo at will. The dissatisfaction in the barracks was led by a group of junior officers who became known as the *tenentes* (the lieutenants). These officers were closely identified with the emerging urban middle class which was searching for political leadership to oppose the wealthy landholders of São Paulo and Minas.

The political crisis reached its zenith following the 1930 election of establishment candidate Júlio Prestes despite a major effort to mobilize the urban masses in favor of opposition candidate Getúlio Vargas, the governor of Rio Grande do Sul. This time, however, the opposition refused to accept the election result. With the support of participants and backers of the lieutenants movement of the 1920s, a revolt broke out in Minas Gerais, Rio Grande do Sul and the northeast. Within two weeks, the army had control of the country, overthrowing the president and installing Vargas as a provisional president.

The Vargas era: The rapid ascension of Getúlio Vargas signalled the beginning of a new era in Brazilian politics. A man linked to the urban middle and lower classes, Vargas represented a complete break from the previous rural controlled political machine. The coffee barons of São Paulo and the wealthy landholders of other states and regions, the political power brokers of the Old Republic, were suddenly out. Instead of backroom politics dominated by a powerful elite, the focus of political action in Brazil was shifted to the common man, the masses of Brazil's fast growing urban centers.

Ironically, however, this dramatic upheaval did not lead to increased democracy for the country. Intent on retaining power, Vargas initiated a policy marked by populism and nationalism which succeeded in keeping him at the center of Brazil's political life for 25 years. During this period, Vargas set the model for Brazilian politics for the remainder of the 20th century, a period that has seen the country alternate between populist political leaders and military intervention.

Vargas' basic strategy was to win the support of the urban masses and concentrate power in his own hands. Taking advantage of the growing industrialization of the coun-



try, Vargas used labor legislation as his key weapon: laws were passed that created a minimum wage and a social security system, paid vacations, maternity leave and medical assistance. Vargas instituted reforms that legalized labor unions but also made the unions dependent on the federal government. In this manner, Vargas quickly became the most popular Brazilian leader since Dom Pedro II. In the new constitution, which was not drafted until 1934 and then only after an anti-Vargas revolt in São Paulo, Vargas further increased the powers of the central government.

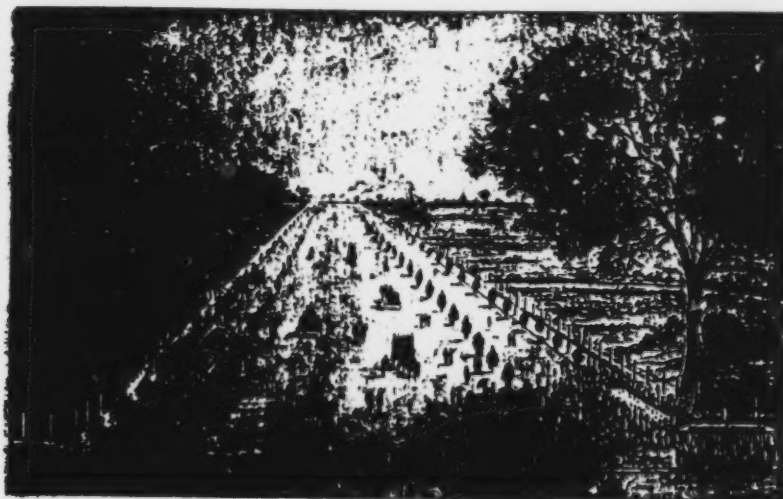
Dictatorship: With the constitution ap-

Left, Grand Salon in Catete Palace, Rio de Janeiro. Right, Praça Visconde de Rio Branco in Pará.

proved, Vargas' "interim" presidency ended and he was elected president by Congress in 1934. The constitution limited him to one four-year term with elections for a new president scheduled for 1938 but Vargas refused to surrender power. In 1937, using the invented threat of a communist coup and with the support of the military, Vargas closed Congress and threw out the 1934 constitution replacing it with a new document giving him dictatorial powers. The second part of the Vargas reign, which he glorified under the title The New State, proved far more tumultuous than his first seven years. Growing political opposition to Vargas' repressive means threatened to

Vargas approved measures legalizing opposition political parties and calling for a presidential election at the end of 1945. But while he bargained with the opposition to prevent a coup, Vargas also instigated his backers in the labor movement to join forces with the communists in a popular movement to keep him in office. Fearful that Vargas might succeed, the military on October 29, 1945 ousted him from power, ending Vargas' 15-year reign.

Vargas' exit, however, proved to be temporary. In the presidential election of 1945, Vargas' former war minister, General Eurico Gaspar Dutra, was elected president, serving a five-year term during which a new,



topple him but the president saved himself by joining the allies in World War II, declaring war on Germany in 1942. Vargas sent a Brazilian expeditionary force of 25,000 soldiers to Europe where they joined the allied Fifth Army in Italy, making Brazil the only Latin American country to take an active part in the war. Although Brazilian losses were light (approximately 450 dead), the country's war effort served to distract the public and lessened the pressure on Vargas.

With the war winding down, however, Vargas quickly became the center of national attention again. Under threat from the same military that had put him in power,

liberal constitution was approved. In 1950, Vargas was back in power, this time elected by the people.

End of Vargas era: Vargas' final years in office stood in marked contrast with the success of the previous period. The Vargas spark seemed to have faded and faced with a hostile Congress and active opposition parties, the former dictator was unable to control the economic and political forces of the country. Vargas tried to save his government with nationalistic measures, including the nationalization of petroleum exploration and production, but found himself continuously losing ground. A political crisis

sparked by an attempt on the life of one of Vargas' main political opponents, allegedly planned by a Vargas aide, finally brought the Vargas era to an end. Given an ultimatum by the military either to resign or be overthrown, Vargas chose a third route and on August 24, 1954, committed suicide in the presidential palace.

Vargas' removal from the political scene cleared the way for new faces to appear. The first to emerge came again from the twin poles of Brazilian 20th-century politics, São Paulo and Minas Gerais. Juscelino Kubitschek from Minas and Jânio Quadros from São Paulo both used the same path to reach the presidency, first serving as mayors

sive, dynamic leader with a vision of Brazil as a world power, was elected president in 1955 promising to give the country "50 years of progress in 5". For the first time, the country had a leader whose primary concern was economic growth. Under Kubitschek's command, industrialization expanded rapidly. Foreign automakers were invited into Brazil, providing the initial impetus for what was to become an explosion of growth in the city and state of São Paulo. Highways, steel mills and hydroelectric plants were built with government funds and/or incentives, creating the precedent of direct government involvement in infrastructure projects. But Kubitschek's biggest project was the building of Brasília.

The construction of a new federal capital in the heart of the country became an obsession for Kubitschek. Upon taking office, he ordered the plans drawn up, insisting that Brazil would have a new capital before his term ended. The idea was to develop the nearly deserted central plain of the country by moving the thousands of civil servants from Rio to Brasília. Since nothing existed at the site he chose, Kubitschek faced enormous opposition from bureaucrats who had no desire to leave the comforts and pleasures of Rio de Janeiro for an inland wilderness. From 1957 to 1960, the construction continued at full speed until on April 21, 1960, Kubitschek proudly inaugurated the capital he had built. But while Brasília became a living symbol of Kubitschek's dynamism, it also became an unceasing drain on the country's national treasury. As a result of Brasília and other grandiose public works projects, the Kubitschek administration left office having produced not only rapid growth, but also a soaring public debt, high inflation and vast corruption.

Self-styled reformer: The situation seemed ready-made for Quadros, a self-styled reformer who used the broom as his campaign symbol, promising to sweep the government clean of corruption. Instead, Quadros embarked on a short but memorable administration culminating in an institutional crisis that ultimately brought an end to Brazil's experiment with democracy. Quadros proved to be an impossible leader, impatient, unpredictable and autocratic. Insisting that everything be done exactly his way (at one point he banned bikinis from Brazil's beaches),



of their state capitals and then as governors. Populism, nationalism and military involvement, the three leading themes of modern Brazilian politics, all played a part in the careers of Kubitschek and Quadros. Two new factors, however, were added: the increasing linkage of economic growth with political developments and Brazil's growing economic and political ties with the outside world.

Dynamic leader: Kubitschek, an expan-

Left, Av. Paulista on its inaugural day, 1891 watercolor by Jules Victor André Martin. Above, Getúlio Vargas (center in riding boots).

Quadros attempted to ignore Congress, sparking an open confrontation with the legislative branch. He surprised his followers by moving Brazil closer to the bloc of non-aligned nations and shocked the military by presenting a medal to Cuban revolutionary Che Guevara. At last, in a typical Quadros move, without warning, he resigned from the presidency on August 25, 1961, seven months after taking office, citing "terrible forces" aligned against him.

Quadros' resignation created an immediate crisis, again bringing the military to the center of political developments. Top officials of the armed forces threatened to prevent Quadros' vice president, João Goulart,

sharply to the left. Goulart announced a sweeping land reform program, promised widespread social reforms and threatened to nationalize foreign firms. His economic policies, meanwhile, failed to stem the inflation that he had inherited from his predecessors. The cost of living soared, contributing to a wave of strikes supported by Goulart's followers in the labor movement. Opposition grew, centered in the middle class of São Paulo and Minas Gerais whose political leaders appealed to the military to intervene. Finally, on March 31, 1964, claiming that Goulart was preparing a communist takeover of the government, the military moved against the president. The bloodless coup

situation. He introduced austerity measures to attack inflation and reduced government spending sharply. Through these and other economic reforms, the Castelo Branco government restored economic stability, setting the stage for the strong growth years that were to follow. His administration also adopted measures to limit political freedom—the existing political parties were suspended and replaced by a two-party system, one party (Arena) supporting the government and the other (the MDB) representing the opposition; mayors and governors were appointed by the military and the election of the president was made indirect (all the presidents of the military regime were

Employing the doctrine of national security which gave the government the right to arrest and detain without habeas corpus, the military embarked on a war against subversion. Organized guerrilla groups were crushed, government critics were arrested and often tortured and the press was censored. This hardline stance reached its zenith during the government of General Emílio Garrastazu Médici who assumed the presidency after Costa e Silva suffered a stroke in 1969, later dying.

The Médici years were the most dramatic of the military regime not only because of the severe suppression of human rights but also due to the economic growth Brazil en-



a leftist, from taking office. Goulart, though, was able to gather support from military units in his home state of Rio Grande do Sul. Fearing a civil war, the military agreed to negotiate a solution to the impasse, permitting Goulart to assume the presidency but also instituting a parliamentary system of government with vastly reduced powers for the president.

Populist policy: This compromise solution, however, failed to work in practice and in 1963 a national plebiscite voted to return Brazil to presidential rule. With his powers enhanced, Goulart launched a populist national policy, and moved the country

was over by April 2 when Goulart fled into exile in Uruguay.

While the 1964 revolution was the fourth time since 1945 that the military had intervened in the government, this was to be the only instance where the generals remained in power. For the next 21 years, Brazil was governed by a military regime as the armed forces launched a determined effort to stamp out corruption, remove leftist influence and reform the political system. Five army generals occupied the presidency during this period. The first was Humberto de Alencar Castelo Branco who concentrated on resolving the country's desperate economic

chosen in secret by the army).

New constitution: During the presidency of General Arthur da Costa e Silva, the successor of Castelo Branco, the military introduced a new constitution making Congress clearly subordinate to the executive branch. A wave of opposition to the military in 1968, including public protests and terrorist acts, led Costa e Silva to clamp down, closing Congress and severely limiting individual rights. This marked the beginning of the repressive years of the military government.

"Juscelino" "Biltsch" "he Inai" "on of" "Brazilia. Above, João Goulart (with sash).

joyed during this period. Starting with Médici and continuing through the term of his successor, General Ernesto Geisel (1974-79), the Brazilian economy surged ahead. The Brazilian Miracle, as the high growth years of the 1970s were called, brought the country into the international spotlight and spurred the dream of ex-president Kubitschek to make Brazil a major world power. These boom years brought unprecedented prosperity to the country, providing full employment for the urban masses and high salaries for middle class professionals. It is estimated that over 80% of the vast majority of Brazilians supported the

military and overlooked the limitations on their political rights. The increasing economic clout of Brazil led the military to adopt a more independent foreign policy, breaking with the country's traditional adherence to American-backed positions.

Hard times: With the advent of the 1980s, however, the military regime fell on hard times. Economic growth first slowed then slumped. Following a debt moratorium by Mexico in 1982, the Latin American debt crisis exploded on the country. New foreign loans dried up while the interest charges on previous loans outstripped the resources of the government. General João Figueiredo, the last of the military presidents, was also

deteriorated into open hostility. Although hardliners in the army opposed the return to democracy, most of the military establishment was tired of the constant criticism to which they were subjected during the Figueiredo government.

Civilian rule: In January, 1985, an electoral college composed of Congress and state delegates chose Tancredo Neves as Brazil's first civilian president in 21 years. Neves was then the governor of Minas Gerais and considered the most astute of the opposition politicians. A moderate who had opposed the military regime, he was acceptable to both conservatives and liberals. Brazil's transition to democracy, however, was

sources for investments, the government was unable to provide effective leadership for the economy. By the start of 1986, inflation was running at a 300 percent annual rate. Sarney's popularity was down and leftists were pressuring for an immediate presidential election. In response, Sarney declared a price freeze while permitting wages to continue to rise. The result was a boom in consumer spending that lifted Sarney's popularity and permitted landslide victories for government party candidates in the November 1986 elections for Congress and state houses.

High inflation: The return of high inflation in 1987 coincided with the start of the Na-

tween right, center and left prevented the development of coherent policies. As Sarney sought to capture the support of the left, nationalist influence grew in the government, culminating in Brazil's declaration of a moratorium on its debt with foreign banks in February 1987. Nationalists also flexed their muscles in the Constituent Assembly, leading to the inclusion in Brazil's new constitution of a series of nationalistic measures directed against foreign capital.

By the second half of 1988, the chaotic political situation had left the nation without effective leadership as inflation soared to the level of 700 percent a year. Fearing that Sarney's weakness and the resulting politi-



fated to be the least popular. Upon taking office in 1979, Figueiredo promised to return Brazil to democracy and that same year announced an amnesty for all political prisoners and exiles. Following this, the government moved ahead with other liberalizing steps: press censorship was lifted, new political parties were founded, elections for governors and Congress were held. The increasing political freedom, however, did nothing to offset the sense of gloom that gripped the country as it struggled with an economic recession from 1981 to 1983.

The previous public confidence in the military's handling of the economy quickly

marked by tragedy as Neves took ill the night before he was to be sworn in. After a month-long struggle with an internal infection, Neves finally succumbed, once more plunging Brazil into a political crisis. Neves' vice president, José Sarney, took office as president but Sarney, a conservative, had little support among the liberals who were now returning to power.

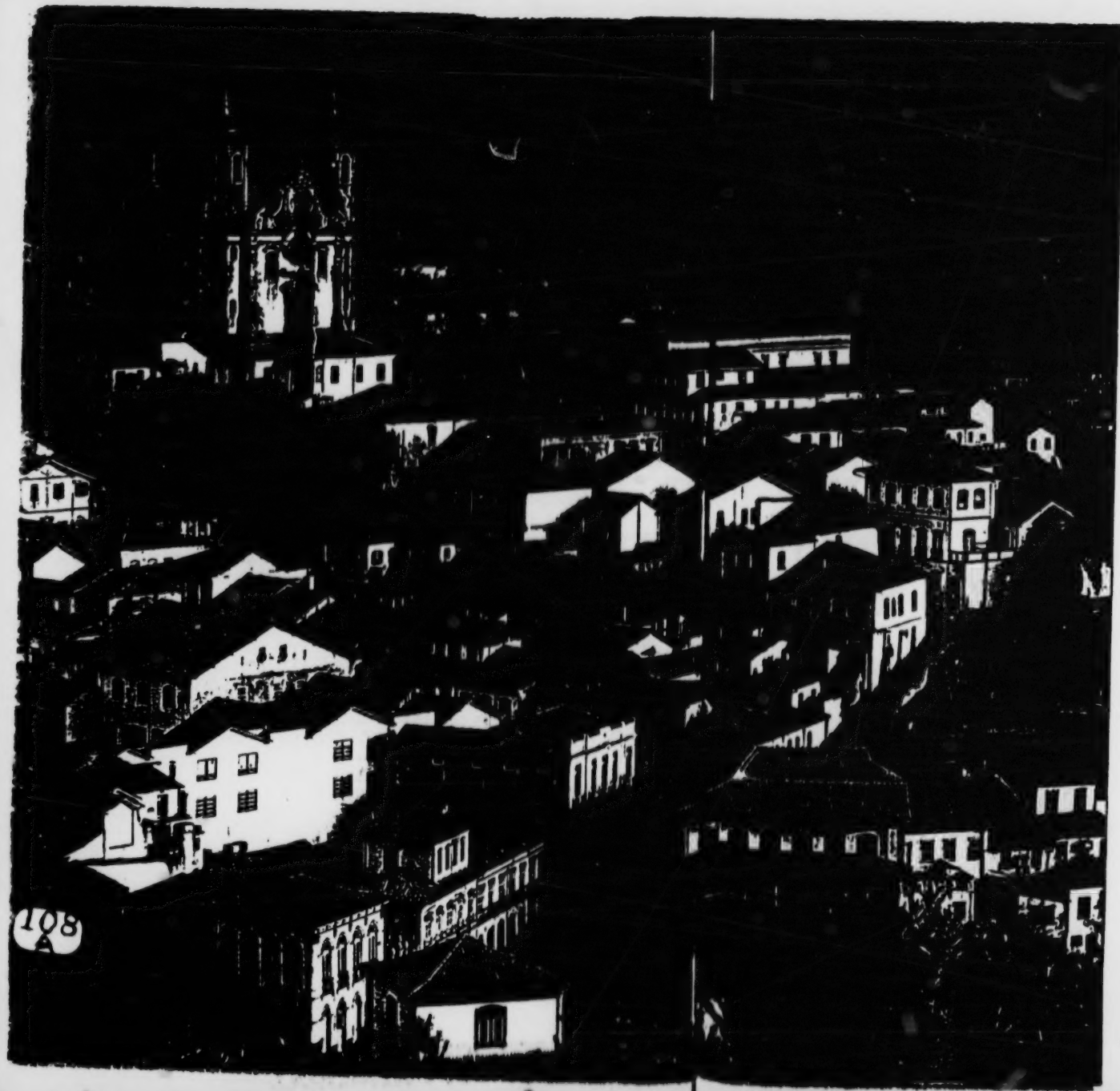
Once in office, Sarney attempted populist measures such as a land reform program to secure the support of the liberals who controlled Congress. The country's economic difficulties, however, worsened. Weighted down with foreign debt and lacking the re-



tional Constituent Assembly (composed of the members of Congress), charged with drafting a new constitution for Brazil. Throughout 1987 and 1988, as the economic situation deteriorated, the government struggled without success to build a stable majority in the assembly. Although the government party held a majority of the seats, it was sharply divided between conservatives, moderates and leftists. Within the administration, the same division be-

cal vacuum were opening the door to leftist control of the government, the military again became actively involved in politics, expressing its support of Sarney. On the opposite side, leftist leader Leonel Brizola, the brother-in-law of ousted president João Goulart, worked to rally popular support for a run for the presidency in the November 1989 elections. After three years in office, Brazil's first civilian government since 1964 was thus facing the same difficulties that had plagued the country's previous unsuccessful efforts at democracy: deep political divisions, economic instability and a growing confrontation between left and right.

Left, military president Medici. Above, president-elect Tancredo Neves (center) with his successor José Sarney (left).



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Left, colonial city of Minas Gerais.



AMAZON DREAMS

The Amazon, immense and mysterious, speaks a universal language. Its vocabulary is scientific knowledge, business profits and pure adventure. The Amazon is sexy, lawless and seemingly without end. A man can escape into its network of jungles, the Green Hell of legend, and be safe forever. He can make his fortune, or vanish in the tropical wilderness. The call of the wild has sounded to generations of Amazon dreamers and schemers alike.

Today in cities and towns along the Amazon's multitude of rivers, you see prospectors, geologists and jungle project managers. Each has his own story to tell and all play a part in a legend that began four centuries ago.

Sixteenth-century explorers such as Francisco de Orellana, the first European to traverse the entire Amazon Basin, were less interested in national glory or the conversion of souls than in the gold of El Dorado. Orellana didn't find gold but reported finding a matriarchal mini-state in the middle of the jungle run by Indian women. A man of commanding presence, Orellana was captain-general of western Ecuador. He governed his province in an uneasy partnership with Goncalo Pizarro, the brash younger brother of Andean conquistador, Francisco Pizarro. Both men were ambitious. Their dreams were fed by rumors of the fabled "Kingdom of Manoa" which was ruled by a king who daily encrusted his large naked body in gold dust. The Spanish dubbed him El Dorado, the golden one.

Separate expeditions in search of Manoa left Ecuador in 1540. Pizarro traveled with 220 armored soldiers, dozens of Indian guides, 2,000 hunting dogs and 5,000 pigs. Orellana left with only 23 soldiers and a handful of guides. The expeditions joined forces at a remote mountain site.

The combined force ran into trouble as soon as its absurdly attired knights-in-armor, trailed by clamorous packs of dogs and

pigs, began their descent of the eastern slope of the Andes. Indians attacked and killed the ill-prepared knights. After the attacks many guides deserted, leaving the Spaniards to go hungry. Orellana left to lead a hunting party into jungle terrain to the east. He reappeared one year later after traversing the entire Amazon River Basin. Pizarro eventually broke camp and returned ignominiously to Quito with only 80 ragged soldiers.

On his trek, Orellana traveled light, and ordered his men to make swift, arrow-shaped canoes from trees; like those used by the river Indians. Orellana never found gold, only the unending jungle, wild animals and hostile Indians.

The Amazons: The Indians fascinated him, especially the tribe he called "the women who live alone". Later, these remarkable warriors would be dubbed "Amazons", after the women of Greek mythology who removed their right breast to facilitate using a bow and arrow.

Near the Nhamunda River, Orellana's men tangled with the fierce Amazons. Orellana described the Amazons as "very white and tall and (they) had their hair braided and wrapped around their heads and they were muscular and wore skins to cover their shameful parts and with their bows and arrows they made as much war as ten men".

Orellana took a male prisoner, an Indian named Couynco. He spoke a dialect understood by some of Orellana's companions and described the warrior women's world, which included the forceful domination of outlying tribes. Couynco said the women lived in a stone and thatch village surrounded by a high stone wall. Indian families were permitted to live in another village but were servants of the warrior women, who retreated at night to their private enclosure. Once a year the women invited male adults from surrounding tribes to a mating festival. The male offspring of these unions were returned to the tribes of their fathers, but the females were raised by the Amazons inside the mysterious enclosure.

Orellana faithfully reported Couynco's story after his return to Spain in 1543. But

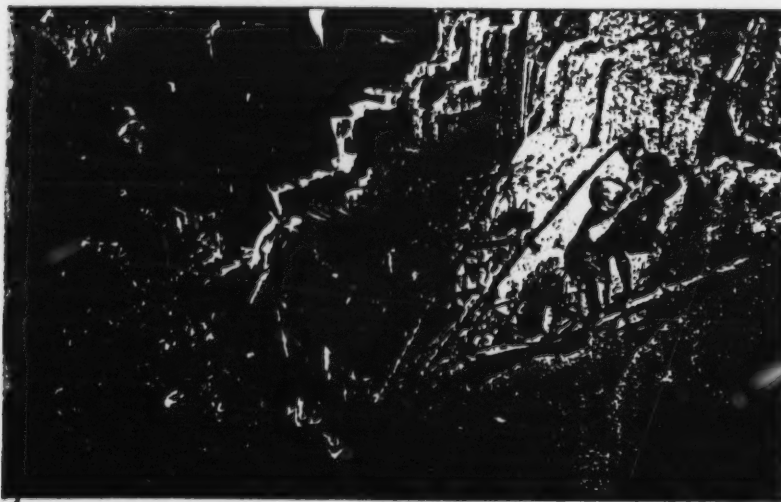
Left, Serra Palada gold prospector.

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The Lure of the Amazon

neither Orellana nor any other European explorer was able to rediscover the Amazons. Spanish scholars who studied Orellana's account of the female tribe gave the name Amazon to the world's greatest rain forest and to the mighty river.

Lost Manoa: Portuguese explorer Francisco Raposo may have discovered the remains of Manoa two centuries later. His 1754 report describes "a rock-built city over which brooded a feeling of vast age," the fabulous relic of a lost civilization. Raposo and his men found stone-paved streets, elaborate plazas and stately architecture which, like that of the Incas, used no mortar between blocks.



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Wrote the explorer, "We entered fearfully through the gateways to find ourselves within the ruins of a city", in places well-preserved and places apparently "devastated by earthquake." Raposo continued, "We came upon a great plaza and, in the middle of the plaza, a column of black stone and, on top of it, the figure of a youth was carved over what seemed to be a great doorway. It portrayed a beardless figure, naked from the waist up with shield in hand, a band across one shoulder and pointing with his index finger to the North".

Around the plaza Raposo discovered more walls and buildings. Some were carved

with hieroglyphics, others with bas-relief, including repeated renderings of a kneeling youth bearing a shield. Inside, Raposo found "rats jumping like fleas" and "tons of bat droppings". He also found colorful frescoes and a handful of gold coins.

Raposo's fascinating city of stone was never rediscovered. It continues, nevertheless, to lure 20th-century explorers. British adventurer, Colonel Percy Fawcett, wrote in 1925, "It is certain that amazing ruins of ancient cities, ruins incomparably older than those of Egypt, exist in the far interior of Mato Grosso".

Fawcett was one of the great eccentrics of Amazon exploration and spent his life trav-

eling. Army assignments took him to Hong Kong, Ceylon, Bolivia, Peru and Brazil. Yet he wrote, "I loathed army life". Military discipline must have conflicted with his interest in the occults, which included telepathy, Buddhism, reincarnation and ancient civilizations. It was these interests which first attracted Fawcett to "The Lost City", especially after he obtained, by means he never made clear, a ten-inch black stone image allegedly taken from the city by explorer Francisco Raposo.

Fawcett wrote of the relic, "There is a peculiar property in this stone image to be felt by all who hold it in their hands. It is as

though an electric current were flowing up one's arm and so strong is it that some people have been forced to lay it down". Fawcett's irresistible fascination with the stone led him into the deep interior of Brazil.

Fawcett, 60, began his last journey on April 20, 1925, leaving the Mato Grosso capital of Cuiaba accompanied by his 25-year-old son Jack, his son's friend Raleigh Rimell, and a number of Indian guides. The trip was financed by the North American Newspaper Alliance, which distributed dispatches sent by Fawcett to Cuiaba via Indian guides, during his journey.

The last of the guides arrived in Cuiaba in mid-June carrying what was Fawcett's final

fear of any failure". Those were Colonel Fawcett's last recorded words.

For more than a decade after his disappearance, he was the subject of stories told by missionaries and adventurers. They told about a hobbled, white-bearded caucasian living among the Indians and even claimed to have found a pale, blond-headed Indian boy—allegedly Jack Fawcett's son—in a Mato Grosso Indian village in the 1930s. However, no Fawcett sighting has ever been authenticated.

Rubber riches: The actual riches of the Amazon are even grander than the gold of El Dorado or the "ruins of ancient cities" described by Raposo and Fawcett. For 25 years



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dispatch, dated May 30, 1925. Along with the dispatch, Fawcett included a letter to his son Brian, then living in Peru. He told the younger Fawcett, "I am not giving you any closer information as to location because I don't want to encourage any tragedy for an expedition inspired to follow our footsteps... For the present no one else can venture it without encountering certain catastrophe". But he added, "As for me, you need have no

around the turn of the century, the Amazon port of Manaus, a thousand miles from the Atlantic, was one of the richest cities in the world. Its wealth was based on the black gold of Amazon rubber and the system of debt slavery used to harvest it over a vast area of Amazon jungle.

During the first decade of the century Brazil sold 88 percent of all exported rubber in the world. The hundred or so rubber barons who controlled Manaus sent their laundry to Lisbon and their wives and children to Paris. They lit their cigars with 50 pound treasury notes and would spend a thousand pounds sterling "for a night with an Indian

Left, ore is hauled out of the pit manually. Above, the human ant hill of Serra Pelada.

princess". The fountains in front of Manaus' historic Amazon Opera House ran with champagne on opening nights.

The grand Opera House was assembled in 1896 from panels shipped from overseas. The iron frame was built in Glasgow; 66,000 colored tiles came from France and frescoes were painted by Italy's Domenico de Angelis. The project cost an astounding \$10 million. The boom ended when British-controlled plantations in Asia undercut Amazon rubber prices just before World War I. Within a decade Manaus was a jungle backwater again.

American industrialist Henry Ford, dreaming of a vertical integration of the auto industry, attempted to compete with the British by organizing his own Amazon rubber plantation in 1927. He failed, mainly due to poor disease control over his crops, and lost \$80 million over 19 years. Ford's two plantation sites, Fordlandia and Belterra near the Amazon River 500 miles (825 km) from Belém, can still be seen. Pre-war trucks and electric generators sit rusting in the tropic air behind rows of white, dear-born houses with screened-in porches: another shattered Amazon dream.

Two decades later, another American industrialist, billionaire Daniel Ludwig, tested his wits against the Amazon at a

sprawling forestry and farm project. Ludwig's experience, as it turned out, was eerily similar to Ford's.

In 1967, Ludwig, then 70, paid \$3 million for a Connecticut-sized chunk of jungle along the Jari River in the eastern Amazon. Chiefly known as the inventor of the supertanker, Ludwig was the owner of Universal Tankship Company. His dream was to create an integrated forestry and paper operation. Ludwig chose Jari for its year-round growing season and seemingly endless land for timber planting.

But Ludwig never mastered the jungle, even after investing \$900 million. The thin Amazon topsoil proved inadequate for massive plantings. Weeds, fungus and ants further cut productivity. Without government support, Ludwig was forced to build his own roads, schools and power plants. He eventually sold out to Brazilian interests in 1982 for \$440 million.

Nature may be subtly vengeful in the Amazon, but man is crudely so. "There's only one constitution in the Amazon. It's called a Winchester 44", said a turn-of-the-century rubber baron.

Julio Cesar Arana, one of the most notorious of the barons, is said to have murdered 40,000 Indians during his 20-year reign as "King of the Putumaya River". Another

baron, Nicholas Suarez, reportedly killed 300 Indians during a single day's "hunting expedition".

The single example which probably best illustrates the collision of Amazon myth with lethal Amazon reality is the Madeira-Mamore Railroad, 225 miles (362 km) of standard gauge track in what is still a remote region of Rondonia state. The Madeira-Mamore, completed in 1913, was born of a typical Amazon dream—that of continental unification and vast profits from the deep jungle rubber trade. In execution, however, it proved fantastically expensive, costing its backers \$30 million and the deaths of 1,500 laborers. Once again, nature and man conspired brutally against an Amazon enter-

prise: nature, in the form of beri-beri, heat exhaustion and malaria; man, in the form of hostile Indians and negligent managers, including American entrepreneur Percival Farquhar, owner of the railbed rights.

Farquhar, 48 in 1913, was a classic industrial age empire builder. He owned trolley lines and utilities in southern Brazil and built ports, bridges and railroads in Guatemala,

Cuba and Panama during more than a quarter century of intense business activities. His slogan was "think in continents". In the end, his scheme failed.

The Madeira-Mamore Railroad's inauguration coincided with the collapse of the Rubber Boom. Today, all but nine of the original 225 miles (375 km) of track lie in ruins. As in Fordlandia there are still reminders of the doomed exploit—rusted hulks of locomotive engines, the boarded-up shacks of railroad workers and rows of headstones at Candelaria Cemetery, which one Madeira-Mamore veteran compared to a vast plantation of the dead. Another Amazon dream that lay in ruins.

Perhaps the greatest irony is that Amazon reality is as fantastic as its myths. Amazonia is the world's largest rain forest, covering about 2.5 million sq miles in nine countries. The river system is the globe's largest body of fresh water. Besides the Amazon River itself, there are 1,100 tributaries, including 17 which are more than 1,000 miles (1,612 km) long. At places the Amazon is seven miles (11 km) wide. Ship-board travelers are often unable to see either bank, which creates the sense of a vast "inland sea" which so impressed Amazon River discoverer Vicente Yanez Pinson in 1500.

has not yet been thoroughly explored by land. In 1913 former American President Theodore Roosevelt explored a region penetrated by a river whose existence was purely conjectural. He discovered an Amazon tributary nearly a thousand miles long. That river, previously called the River of Doubt, was rechristened the Roosevelt River.

The ex-president and his co-leader, famed Brazilian explorer Candido Rondon, set out with two dozen companions on their journey from northern Mato Grosso in December 1913. Rondon, a veteran indian agent, surveyor and builder of telegraph lines, was 48 at the time. Roosevelt was 55. In all, the 59-day expedition covered 900 miles (1,451

us, the venomous fire-ants stung us, the sharp spines of the small palms tore our hands. Afterwards, some of the wounds festered".

The worst horror was the river itself. Roosevelt wrote, "When a rushing river canoes down the river itself and utterly impossible to portage them along the cliff sides...shooting the rapids is fraught with the possibility of the gravest disaster, and yet it is imperatively necessary to attempt it".

Within days all the party's original canoes, which were dragged across the *cerrado* and pushed and pulled through the



16 km) of open *cerrado* and dense rain forest. The first eleven days were spent in sparsely populated sugarcane country. During the following 48 days, the party traveled through an unrecorded track of Amazon rain forest.

Roosevelt wrote of this region, "We were about to go into the unknown and no one could say what it held. No civilized man, no white man, had ever gone down or up this river or seen the country through which we were passing. Anything might happen". And something did.

The former president wrote in his diary a few days later, "Mosquitos hummed about

Amazonian rain forest, were smashed against the canyon cliffs. Rondon ordered crude, new canoes honed out of tree trunks. Some were smashed by the wild river and a Brazilian porter, named Simplicio, drowned when his canoe turned over in white water.

Two-and-a-half weeks from Manaus, the former president suffered a sharp attack of fever. But he reported that, thanks to the excellent care of the doctor, he was over it in just about 48 hours.

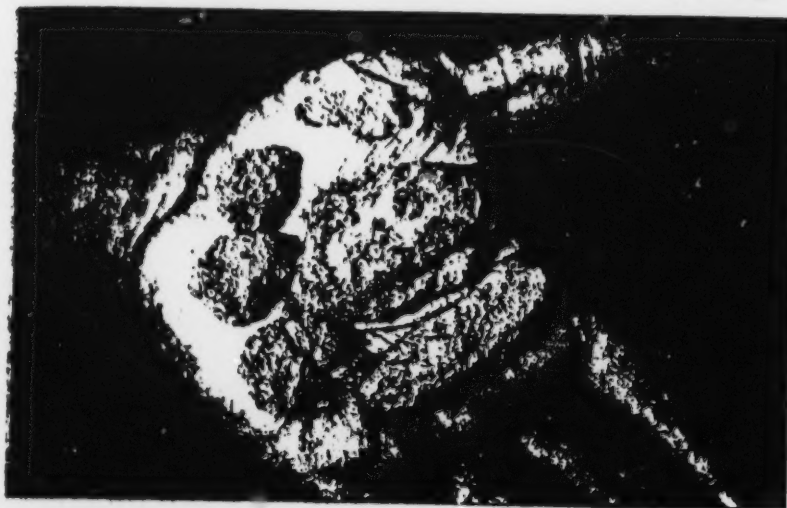
However, others believe Roosevelt suffered a serious bout of malaria. At times he was delirious and for two weeks he couldn't walk. At one point Roosevelt told Rondon to

leave him behind. To which Rondon reportedly replied, "Do you think you are still president and can order everybody around? Permit me to remind you that the expedition is called Roosevelt-Rondon and it is for this reason, and this reason alone, that I cannot go off and let you die."

Rondon ordered a make-shift stretcher with a palm-frond canopy. The stretcher was dragged through the jungle during the portages and loaded onto a canoe for travel down the smoother stretches of the river. Roosevelt suffered for two weeks. By the time the party reached the confluence of the River of Doubt and the Madeira, he was able to dress himself and walk. There was a ceremony at

Mission have proven inadequate to the task of thorough Amazon exploration. The geography of the region is constantly, often rapidly, changing. In 1836, five Portuguese trading vessels anchored off Santarém were washed away by an unstable "grass" island uprooted by the powerful Amazon current. Even today these "ghost islands" can rapidly alter the Amazon's geography to the point where navigational charts are only valid for about 20 years.

And then there is the jungle itself, described by earlier travelers as "The Great, Green Hell", a vast heart of darkness so overgrown and dim that, during rubber boom days, collectors of the precious latex



the site and Rondon dedicated a plaque with the two simple words "Rio Roosevelt".

The former president was justifiably proud. He wrote, "We were putting on the map a river running through between 5 and 6 degrees of latitude of which no geographer in any map published in Europe or the U.S. or Brazil had ever admitted the possibility of the existence".

"The Great, Green Hell": But even expeditions as heroic as the Roosevelt-Rondon

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Len, weighing gold at Serra Pelada. Above, nuggets from the world's largest gold mine. Following page, lineman at work.

often used lanterns while tramping through the forest during the day.

While the obstacles remain, so do the dreams. In the early 1980s, gold was discovered in an Amazon mountain range, the Serra Pelada. By 1985, over 50,000 prospectors were toiling up and down vast pits dug into the mountainsides in search of their fortunes. The gold strike sparked a new rush of adventurers, all in search of the same yellow metal that first brought the white man to the Amazon over 400 years ago, taking the Amazon's eternal boom-bust cycle back to its origins in the El Dorado legend of the conquistadores.



AMAZONIA

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CASA do BEIJA-FLOR
HOUSE of the HUMMINGBIRD

nomes e locais das tribos das quais os
artefactos são recebidos
names and locations of tribes from which
artifacts are received

- ① MAKÚ
- ② TUKANO
- ③ UIAKÁ - YANOMAMI
- ④ ATROARÍ & WAIMIRÍ
- ⑤ HIXKARYANA
- ⑥ SATERÉ & MAUÉS
- ⑦ JAVAE
- ⑧ NAMBIQUARA
- ⑨ MURA-PIRAHÁ
- ⑩ PACAÁS NOVOS
- ⑪ DENÉ
- ⑫ TIKUNA
- ⑬ CARAJÁ
- ⑭ MACURAPI
- ⑮ BANIWA

richard melnyk
MANAUS, BRASIL
DEC. 1971

THE ENVIRONMENT: AMAZON ECOLOGY AND THE PLIGHT OF THE INDIAN

In the last few years Brazil has found itself at the center of the world environmental debate. Two issues predominate: the destruction of the Amazon rainforest and the plight of the indigenous Indian population—issues which in many cases are inextricably linked. Brazilians tend to react with outrage at being lectured by North Americans and Europeans on the preservation of their environment and the protection of native peoples. These, after all, are the same people who have raped the rest of the world and who less than ten years ago were still accusing Brazil of failing to exploit the very resources they now seek to save. Justifiable as Brazilian accusations of hypocrisy may be, however, they cannot hide the fact that there is a real environmental crisis in Brazil, a reality that is finally gaining acceptance among domestic politicians.

THE AMAZON

The Amazon is larger than life. It contains one fifth of the world's fresh water, sustaining the world's largest rainforest—over six million square kilometers—which in turn supports thousands upon thousands of animal and plant species, many of them still unknown. It possesses one in five of all the birds on earth. And so on. But perhaps the most startling statistic is the extraordinary rate at which the forest has been destroyed over the past twenty years.

It is impossible to understand the Amazon without grasping that the rivers and the forest are essentially different aspects of the same organic whole. The Amazon rainforest has taken over fifty million years to evolve. If small clearings are made in virgin forest they may

more or less regenerate within 100–150 years. But the enormous regions being decimated these days are unlikely ever to grow back as they were.

In 1983, official Brazilian statistics showed that some two to four percent of the trees had already disappeared from the Amazon region—according to Friends of the Earth it was closer to thirty percent. Even if you bear in mind their respective bias, plus the fact that secondary regenerative growth is often mistaken for true forest in satellite photos, then the real figures are probably somewhere between ten and fifteen percent for 1983. By the middle of the 1990s some figures estimate that this will reach 25 percent.

The rainforest is still seen by many in Brazil as a resource to be exploited until it no longer exists, much as we see fossil fuels and mineral deposits. The indigenous Indians and many of the modern forest-dwellers—including rubber tappers, nut collectors, and, increasingly, even peasant settlers—view the forest differently. For them it is one of nature's gifts which, like an ocean, can be harvested regularly if it is not overtaxed. One of the most hopeful signs in the Amazon is that this view is increasingly gaining scientific and economic credibility, as people come to realize that sensible exploitation of the forest can in the long term be more profitable than clearance. Another piece of good news is that clearance has so far followed road-building: much of the land easily accessible from existing roads has already been devastated, and major new roads seem unlikely in the current economic climate.

Until the Amazon was opened up by roads, many areas were inhabited and exploited only by Indian tribal peoples, who had long since retreated from the main rivers. They had done so in order to escape the white man's deadly influence and to continue their traditional ways of life. When the Spanish and Portuguese first explored the Amazon they noted that a well-established, highly organized, apparently agriculturally-based Indian society thrived along the banks of the main rivers. Within a hundred years this relatively sophisticated Indian culture had vanished. Although many had died from the initial effects of new diseases (flu, smallpox, measles, etc.), a large proportion had escaped into more remote areas of the forest.

When a road reaches into new territories it brings with it the financial backing and interests of big agricultural and industrial companies, plus an onslaught of land-seeking settlers. These days the areas most endangered by roads are Rondônia (already largely devastated), the areas around the Cuiabá-Santarém highway, large areas in southern Pará (notably the giant Carajás industrial scheme, where a new railroad provides the transportation), the whole Trans-Amazonian belt to the south of the Amazon River, a large region around Manaus, and what's left of the corridor formed by the Brasília-Belem highway.

Chico Mendes, the Brazilian rubber tappers' union leader who was shot dead in 1988, was the best known voice on the side of the established Amazon dwellers: "the forest is our mother, our source of life," he argued. He became a victim of the oppression of forest dwellers by large land-owning interests when he was killed by hired gunmen outside his house in the state of Acre in the southwest Amazon. His "crime" had been to stand up and be vocal in the face of financial and physical attack, mainly from large cattle-ranching companies. In February 1989, a few months after Mendes was shot, over 4000 Amazonian forest people gathered in Altamira along with environmental groups, scientists, and government officials to discuss the environmental and socio-cultural effects of rainforest destruction. Altamira itself is the proposed site for the Xingu hydroelectric dam complex which, with an estimated budget of \$9 billion, will flood a region of over fifteen million acres of rainforest and forcibly resettle over 70,000 people.

DESTRUCTION OF THE FOREST: THE REGIONAL CONSEQUENCES

In regional terms, the most serious effects of the destruction of the Amazon rainforest are threefold:

- Climatic experts have predicted that deserts and droughts will be created by the disappearance of large tracts of the Amazon rainforest. This has already happened in the Northeastern coastal regions where barely any of the original forest cover survives. Drought- and poverty-stricken peasants from the Northeast form the majority of the landless settlers moving into the recently cleared areas of the Amazon today.

- The devastation of indigenous tribal groups is a second major problem associated with the destruction of the Amazon. The chief culprit is disease, introduced to people who have no natural resistance, but physical violence has also taken its toll, gold-miners have polluted rivers (and the water and fish therein) with mercury, and people have been forced to move from their traditional homes to areas less able to support them.

- The loss of the forest itself is also serious. This may sound a circuitous argument, but the fact is that as the forest goes so does an endless potential supply of rubber and other valuable gums, medicines, nuts, fruits, fish, game, skins, and the like. A wide variety of ways to harvest the natural products of the forest are emerging, and, as time goes on, it seems more and more apparent that there is a greater long-term value in this approach if the forest can be saved.

THE GLOBAL CONSEQUENCES

In world terms too, the loss of the Amazon rainforest has serious consequences.

- The destruction of the forest has two effects on the earth's atmosphere. The smoke from the vast forest clearances makes a significant direct contribution to the greenhouse effect. Less immediately, the fewer trees there are to absorb carbon dioxide, the faster the greenhouse effect is likely to build.

- The loss of resources is a world problem almost as much as it is a regional one. Only a small proportion of the plants that exist in the Amazon have been studied, and there is a real danger of losing a genetic pool of vital importance. Already, as many as one in four of the chemicals or medicines found in a downtown pharmacy originate from rainforest products, and there can be little doubt that there are many more medical breakthroughs waiting to be discovered. In 1982 a US National Academy of Sciences report estimated that an average ten square kilometers of rainforest contains 750 tree species, 125 mammal types, 400 varieties of birds, 100 different kinds of reptiles, 60 amphibians, and that a typical individual tree might support over 400 insect species.

- The potential loss of the world's last major forest is perhaps enough in itself to make the Amazon worth saving.

WHY IS THE FOREST GOING?

A number of reasons are put forward for the continuing destruction of the rainforest. Few of them hold much water.

● **Population and land pressures.** Perhaps the most popular theory of all, certainly in Brazil, is that an unstoppable tide of humanity is swamping the forest. In fact the invasion of the Amazon by small-scale settlers is one of the least important factors. Farming and clearance on a small scale do relatively little damage, and in any case many of the small settlers are either moving from regions like the Northeast which have already been environmentally decimated (by large-scale agriculture) or have been squeezed off their old patches by large companies wanting to ranch or mine the place.

● **Debt.** Brazil's \$120 billion external debt is another popular scapegoat, but again not a particularly convincing one. In agricultural terms, few of Brazil's export crops come from the Amazon, and the beef cattle raised here are largely for domestic consumption. Many of the area's mineral resources are exported, but on the other hand it was the development of extraction schemes like the Grande Carajás project that largely created the debt in the first place.

● **Greed.** Underlying the continuing destruction of the rainforest is greed. In Brazil this is manifested mostly by the powerful alliance between big business and the armed forces which began back in the early 1960s. The opening up of the Amazon had always been a "national dream" and, with the building of Brasília, the 1960s seemed an appropriate time to forge ahead with the vision. There were millions of dollars to be made in foreign investment, and throughout the "economic miracle" of the Sixties and Seventies plenty of cash was available to be shared around between the construction industry, the mining companies, land-speculators and the authorities. Internationally, the greed of the industrial-consumer nations, like Britain and the United States, has also played its part both at the level of individual consumer behavior—using tropical hardwoods rather than replantable pine, for example—and at the level of governments and financial institutions which have been only too happy to invest in environmentally damaging schemes like Grande Carajás.

● **Ignorance.** Only the "greening" of Brazil at the level of national and individual consciousness will ultimately determine how quickly, if at all, the devastation of the Amazon can be halted. It is easy to forget just how recently environmental concerns have been widespread as little as ten years ago Brazil was being actively encouraged to exploit the Amazon "hinterland" by European and World banks. It is only the sudden global awareness of pending serious environmental problems that has caused a change of heart.

THE FUTURE

Until recently, the Brazilian response to foreign environmental advice has been negative. After all, why should they listen to US scientists when the States continues to push more pollutants into the atmosphere than any other nation? But in 1989, President Sarney introduced new legislation to create sanctions against unauthorized forest clearance, to create more national reserves, to do away with incentives for large-scale cattle-ranching, and to guarantee the Yanomami Indians the right to at least some of their traditional lands. As usual, the political decisions were made too late and the political will was too small for these decisions on paper to have any lasting or noticeable effect on the real world, but they were a start.

More significantly, Sarney's successor, Collor, has committed himself in the media to the "greening" of Brazil. He has outlined a plan for an alternative to military service—**Green Soldiers**, who will work in areas of ecological importance like national parks and reserves. He has talked of debt-for-nature swaps and of enforcing severe punishments for "ecological crimes."

Meanwhile the infamous dry-season *queimadas*, or annual torchings of felled forest, are still a serious threat to the planet's climate. In 1986 alone an area larger than Belgium was estimated to have been destroyed.

To try and control the *queimadas* in 1989 and 1990, Brazil's environmental protection agency, IBAMA, organized helicopter surveillance for unauthorized burning of the forest. Not used to outside control of any kind, the larger *fazendeiros* were quick to react by shooting at helicopters and torching on weekends, at dusk or on Independence Day when the helicopters were

less likely to be around. An IBAMA inspector was killed in Marabá by two timber dealers and there has been a growing number of attacks on and threats to IBAMA workers.

Still, there is a growing coalition of environmentalists and forest people uniting against the destruction of the forest (and in the case of the forest people, their own destruction). Indians, rubber tappers, and recent settlers have identified a common enemy in the state-backed mega-company. Together the forest people are a growing political force both within Brazil and, since the death of Chico Mendes, on the international scene. In February 1989, the first meeting of Brazil's indigenous peoples was held in Marabá to protest about the Xingu Dam scheme. In March 1989, the **Forest People's Alliance** was formed in Rio Branco to lobby for the creation of "extractive forest reserves" as the first step towards an official policy for the exploitation of Amazon rainforest which might actually be sustainable into the twenty-first century.

TRIBAL RESISTANCE: THE AMAZON INDIAN

The Tupi tribe was the first Brazilian "Indian nation" to come into serious conflict with the outside world. Twelve colonies had been established in Brazil by the Portuguese King, João III, to exploit trade in wood and sugar, but slavery and death were the only things that the Tupi got out of the exchange—a pattern which was to continue for the next 500 years in Brazil. Perhaps even more devastating than murder or slavery was the spread of white man's disease: dysentery and influenza hit within the first two years; smallpox and the plague followed. When the Jesuit missionaries attempted to gather the natives into "reduction" missions, epidemics killed hundreds of thousands of Indians in just a few decades.

The first century-and-a-half of contact was funded by the need for cheap labor and new resources. Spreading steadily into the savannas of the Gê-speaking peoples, and the forests of Pará and the Amazon, the colonists established cattle ranches, plantations, lumber extraction regions, and mining settlements—all of which were met by considerable native resistance. Later, the development of vulcanization in the 1870s led to an international demand for rubber. Prices rose rapidly and,

while there was a boom which lasted for almost fifty years, Indians were killed, moved around, and enslaved by the rubber barons.

Even though it had always been going on, it wasn't until 1968 that the first reports accusing the **Indian Protection Service** (the forerunner of FUNAI) of "corruption, torture, and murder" appeared in the world press. An example is the experience of the Nambikwara tribe, who have two main areas reserved for them. One zone of semiarid scrubland lies to the east of the Cuiabá-Porto Velho highway (BR-364), an indigenous reservation since 1968. The other area is in the fertile Guaporé river valley, where most of the zone is taken over by cattle ranchers—the Indians complain of dung-polluted river waters. The progressive extermination of the tribe has been going on for years; initially with machine guns, then with FUNAI issuing certificates to allow cattle-ranching concessions to set up operations on Indian lands. In their attempt to save the Nambikwara from certain death, FUNAI tried to transfer the Indians south from the Guaporé valley to empty and scrubland. Many Indians became sick during and after the move—measles killed all the children of one group—and bedraggled, starving Indians could be seen walking back along the highways in 1976.

The government's **Program of National Integration** (PIN) began in 1970. Aiming to colonize Amazonia by the construction of two highways—*Transamazônica* and Cuiabá-Santarém—the intention was to relocate some 500,000 families from the overpopulated and poor Northeast. Only some 10,000 have actually moved, but these alone have caused enormous devastation (mainly through unchecked diseases) to several tribes—Araba, Parkana, Kreen Akarore, and Taukararame. Other roads and further problems have followed. The Northern Perimeter highway (BR-210) affected the Yanomami. A road from Manaus to Caracará (BR-17) hurt the Waimiri-Atoari people. And the Cuiabá-Porto Velho road (BR-364)—known as the *Polonoroeste* resettlement project—not only seriously disrupted the Nambikwara Indian tribe but also severely disappointed many thousands of peasants who found the soil lasted three or four years at most and that malaria was a common problem. The latest plan is to link up the north and south Amazon roads by cutting a highway

through Acre and around the borders with Peru, Ecuador, and Columbia, thereby endangering more Amazonian groups at the same time as putting them under border security control.

It was not until the 1980s that the Indians started to display their political strength and will. In 1984, a group of Txukarramae Indians from the Xingu River basin held the director of the Xingu park and five other FUNAI employees hostage to demand demarcation of their lands, which had been cut off from the rest of the park by the BR-080 highway. The Indian leader, Raoni, had inspired protracted resistance to the road since its construction in 1971: about thirteen employees from invading agricultural companies were killed, and the Txukarramae even blockaded the BR-080 and took hostages for a period. After long negotiations, and with much support from Indian figures like Mario Juruna, they eventually received their land demarcation.

Mario Juruna—a Xavante Indian chief—didn't even see a white man until 1958, when he was seventeen. Yet in 1983, he became an overnight TV celebrity by being the first Indian elected to the Brazilian Congress. A controversial figure among Indians and non-Indians alike, he lost his seat in November 1986, along with another nine unsuccessful Indian candidates. But this emergence of **self-determined Indian organizations** has been a significant feature over the last decade.

In 1986, 537 mining claims had been conceded for research in indigenous areas; 1732 other claims were being processed—altogether affecting 77 of the 302 indigenous land areas of Brazil. Uncontacted Indians live on the lands of some ten percent of the claims.

A CASE STUDY

Straddling the hilly area of rainforest on the border between Brazil and Venezuela live the **Yanomami** tribe. One of the largest Amazon Indian groups still surviving today, there are around 10,000 of the tribe living on the Brazilian side of the frontier. Traditionally inhabiting circular, walled villages of up to 200 people, the Yanomami led a way of life which was very much in balance with the natural environment, depending on a combination of hunting, gathering and gardening. Until recently, the tribe led simple, but reasonably content lives for the most part.

However, in 1987, in the wake of local military-built airstrips and the announcement that the Yanomami were soon to be given "official" rights to their traditional land, a trickle of **gold-miners** began to invade their territory. Sufficient gold was found in the Indians' hills to bring more and more miners, or *garimpeiros*, into the Yanomami Reserve, and by 1990 there were some 45,000 *garimpeiros* in the region—far outnumbering the Yanomami. The Indians began to suffer from newly introduced strains of malaria and mercury-poisoned rivers and are, consequently, rapidly declining in numbers, health, and morale.

After much campaigning pressure from groups like Survival International, President Sarney drew up emergency measures in 1989 to deal with the worsening plight of the Yanomami. His plan was for the police and army to move the *garimpeiros* out, by force if necessary, within a sixty-day period. The plan, however, was never executed as the army refused to comply. One thing was certain: if there had been a move to evict the 45,000 *garimpeiros* (all of whom are armed), it would have resulted in a bloodbath of historic proportions. Indeed, few ever believed it would happen, so there was little surprise when, in January 1990, Justice Minister Saulo Ramos capitulated to the *garimpeiros'* demands, rather than press ahead with the eviction operation.

The really bad news for the Yanomami is that some seventy percent of their 9000-square-kilometer reservation has been designated either for mining purposes or for the movement of miners between the various valleys; the Yanomami maintain territorial control over only 2000 square kilometers. The only concession made by the miners has been to promise not to carry weapons, and to control the use of mercury in the gold-panning process. In reality, it's hard to imagine these restrictions being enforced, let alone observed voluntarily. Yet the Justice Minister's plan directly contradicts President Sarney's order and also violates a court ruling to expel the miners from the whole area.

Underlying the entire process, which is causing irreversible harm to the Yanomami people and the forests they have been guardians of for millennia, is the long-term strategic **military plan** known as *Calha Norte*. The main aim of this strategy is to populate relatively

"uninhabited" and remote international border zones to ensure Brazilian territorial and national security, and the army's favored method is to build airstrips, establish settlements, and then fill them with patriotic Brazilian frontierspeople.

Although gold-mining—initially at least—does much less environmental damage than logging or ranching, the long-term effects of putting mercury in the rivers are frightening. And, with the airstrips, settlements, and new tracks that are being opened into the Yanomami's once-peaceful forests, come an increasing number of non-Indians: after the miners will come the settlers, the ranchers, and an overland transportation network—all of which spell doom for the Yanomami. Once the Yanomami have disappeared, there really won't be any large tribal groups left in the Brazilian Amazon.

SELF-DETERMINATION?

If Brazilian Indians were actually granted the minimal rights which they have under Brazilian law—that is, the right to their own land, and the right to protection against violence and exploitation—there would be no Indian problem. Daniel, a Pareci Indian from Rio Verde in the Mato Grosso, said, "We were born on the land, and we are children of the land. So our rights are greater than theirs (the cattle ranchers). Just as they are human beings, we too are human beings. In fact I have found that we are even more human because we place human dignity first, rather than economic interests and concern for profit-making which can lead to human destruction." He continued: "FUNAI (the government agency specializing in Indian affairs) plays a policing role, preventing us from holding meetings and discussing our own problems, even though we are the only ones who have a deep understanding of those problems."

The Brazilian anthropologist Professor Roberto Oliveira believes that the "most notable thing that the government could do would be to allow the Indians the freedom to decide on their own destiny." If the relations between the State and the Indian communities were

conducted as a form of diplomatic exchange rather than by administrative fiat, then we could view FUNAI not as the National Indian Foundation but as the Foundation of Indian Nationalities, and the internal colonialism would at last give way to internal diplomacy." And another Brazilian anthropologist, Darcy Ribeiro, has said that "many Brazilians will blush with shame tomorrow for having yesterday—today, I mean—had such brutal ancestors as we. I also fear that many humane people throughout the world are already looking at us, appalled at what they see. Why so much violence against the defenseless Indians? What is the source of so much loathing for fellow men? What will become of the Yanomami?"

In February 1989, Indian tribal leaders and environmentalists from all over the world gathered in the Amazon town of **Altamira**. Co-ordinated by Friends of the Earth, the Altamira meeting brought together over 500 Indians from various Amazon tribes. Although much publicity was gained for their cause, however, the promising reports that giant projects—like Brazilian *Elettronorte's* Xingu HEP Dam scheme—may be stopped or scaled down should be taken with a pinch of salt. At the end of the day, the decisions rest with the world's banking institutions, who are not noted for their sentimentality.

Only six months earlier, back in 1988, *Elettronorte* and the Brazilian government were doing their best to discredit two Indian tribal leaders who were on trial for supposedly "denigrating the image of Brazil abroad." What actually happened was that, on returning from a visit to the USA, they were blamed for influencing the World Bank in its decision to withhold a US\$500,000,000 loan to the Xingu project. On October 14, 1988, around 400 Kayapo Indians arrived at the courthouse in Belém to see their two leaders on trial. They were prevented from entering the court by military police, and the defendants were not allowed into the court until they dressed in a shirt and trousers—the Indian's traditional garb evidently being judged a "sign of disrespect" to the judiciary.

THE AMAZON

Far more is written in English about the Amazon than the rest of the country put together. On the whole there are two types of book about the Amazon: those that deal with the politics and economics of the region, and the heavily illustrated, natural history book. What follows is a brief survey of a crowded field; see also under "Travel" and "Politics, History, and Society."

Sue Branford and Oriel Glick *The Last Frontier: Fighting for Land in the Amazon* (Humanities Press, \$12.50). Documents the land crisis and follows up specific disputes, giving you a good idea of the human cost of land speculation.

David Cleary *Anatomy of the Amazon Gold Rush* (Macmillan, UK, £35). Clearly written introduction to an important topic—some spectacular photographs.

Shelton Davis *Victims of the Miracle* (CUP of p). Important book looking at the implications of the construction of the Amazon highways for the Indians who were in its way. Good maps.

Susanna Hecht and Alexander Cockburn *The Fate of the Forest* (Routledge, Chapman and Hall, \$24.95, cheaper paperback due soon). Head and shoulders above other studies of the crisis in the Amazon. Excellently written and researched—check out the footnotes—this is as good an introduction to the problem as you will find. Very strong on Amazonian history, too—essential to understanding what's going on, but often ignored by Amazon commentators.

Chico Mendes and Tony Gross *Fight for the Forest: Chico Mendes in His Own Words* (Latin American Bureau, London, £2.95). Long, moving passages from a series of interviews the rubber tappers' union leader gave shortly before his assassination in 1988. Well translated and with useful notes giving background to the issues raised. Direct from the sharp end of the Amazon land crisis.

Charles Wagley *Amazon Town* (Oxford University Press, \$6.95). Classic anthropological study of an interior Amazon town in the 1940s which inspired generations of students. Written with Wagley's incisive style and complete command of his material.

Warren Dean *Brazil and the Struggle for Rubber* (CUP, £27.50). Decent environmental history of the Amazon.

Brian Kelly and Mark London *Amazon* (Holt, Reinhart 1983). Part travelogue, part serious study, and relatively easy reading.

Margaret Mee *In Search of the Flowers of the Amazon Forest* (Nonesuch, UK, £25). The best of the natural history books by some way. Mee was a British botanist who dedicated her life to traveling the Amazon and painting its plant life. She died in a car crash in 1988, and this beautiful book is a fitting tribute to her. It includes descriptions of her many journeys, good photographs, and lavish reproductions of her wonderful drawings and paintings.

David Treece *Bound in Misery and Iron* (Survival International, London, £2.95). Detailed and disturbing examination of how the huge Carajás development project in eastern Amazonia affected Indians in the region.

For action on the side of the forest contact:

WWF Rain Forest Appeal
Panda House
Weybridge Park
Godalming
Surrey
GU7 1BP

For action to protect the basic rights of
Brazil's indigenous people, contact:

Survival International
316 Edgware Road,
London
W2 1BP
071/723-8855

Survival International (USA)
2121 Decatur Place NW
Washington DC 20008
USA
202/286-1077

Survival International (France)
10 Rue Libre
75008 Paris
France
01-45-45-1010

In Brazil, contact:

Fundação Nacional do Índio, Ministério do
Interior
SAS Quadra 1, Bloco 1,
Brasília 70070
Brasil
061-344-1001

Coordenadoria do Cadeio do Parque
do Tapacurus
Rua São Carlos do Pinhal 345
Vila Militar, Rio de Janeiro
RJ 21120-000
021-250-1200

Associação Pro Índio do Pará
Rua Calvão 120
Belém, PA 66010
051-324-1111



Amazônia

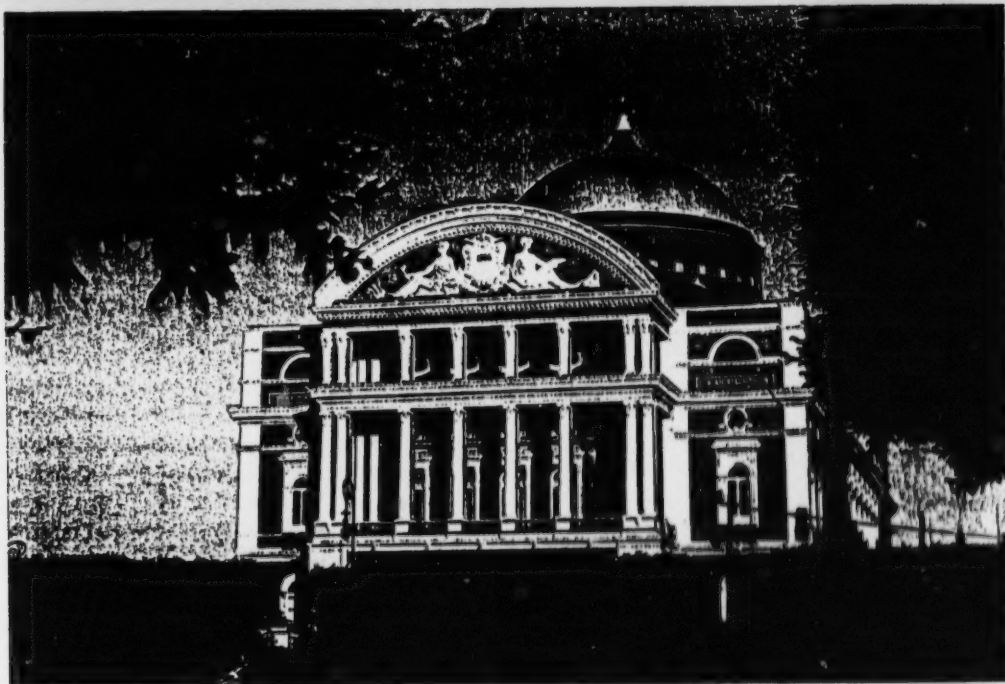
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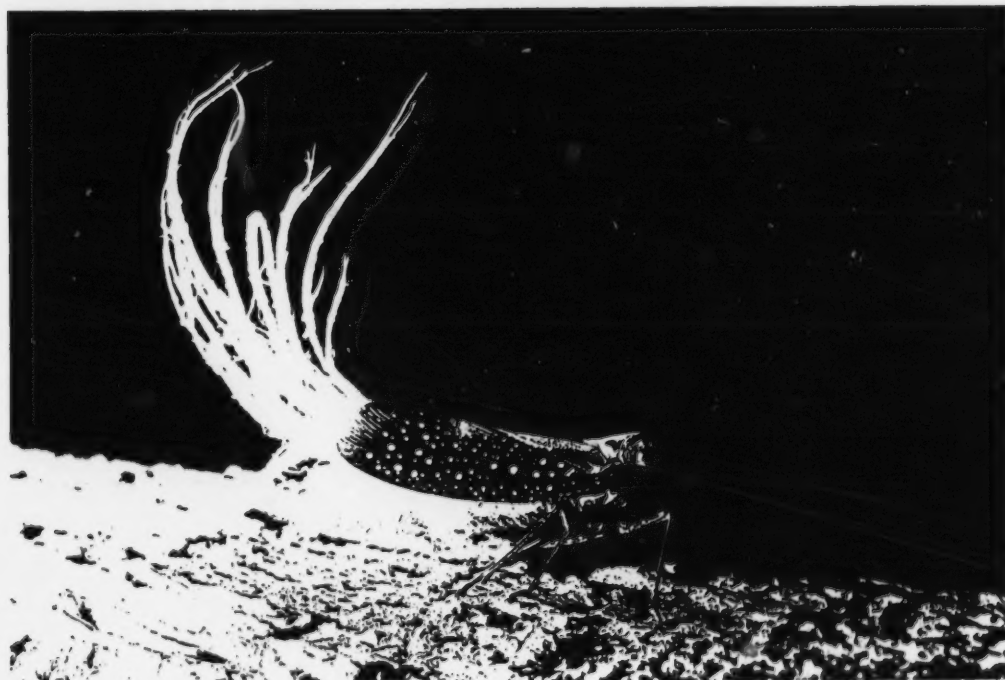
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Amazônia



Amazonia

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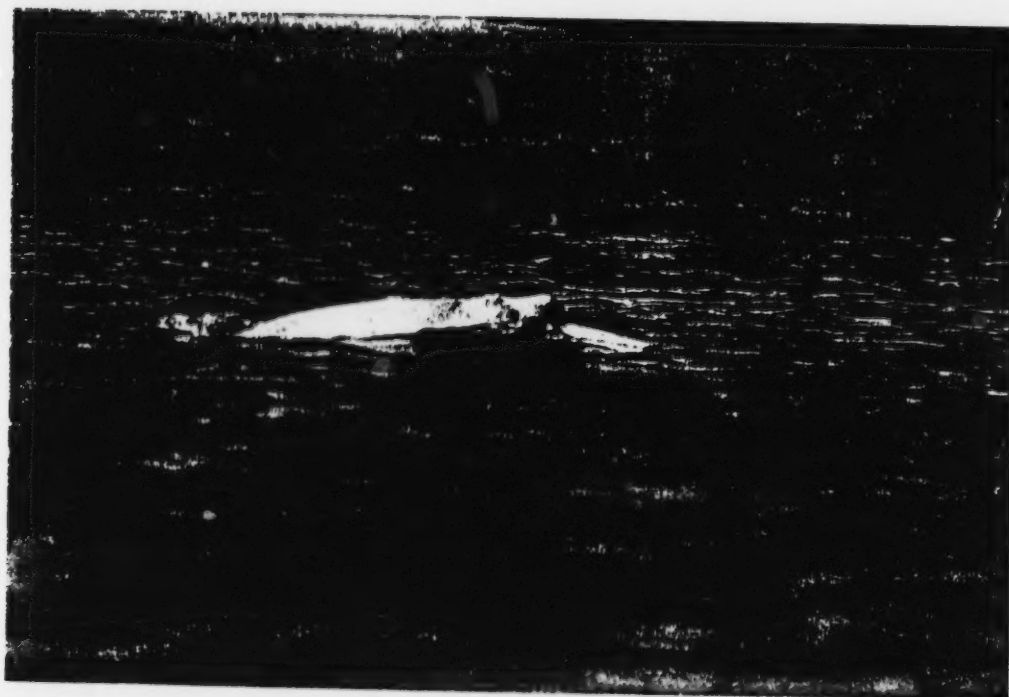
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Amazônia

RACE IN BRAZILIAN SOCIETY

The significance of race in Brazilian society has long been a controversial topic in Brazil. Until recently, despite the country's ethnic and racial diversity, official thinking refused to acknowledge the existence of minority groups, promoting the concept of a Brazilian "racial democracy," and denying absolutely the existence of racism or racial discrimination. If, in a country where blacks and mulattoes form 60 percent of the population, there are few dark-skinned people at the upper levels of society—so the theory runs—this simply reflects past disadvantages: in particular poverty and lack of education.

MYTH

Nobody contributed more to the consolidation of this myth of racial brotherhood than the anthropologist Gilberto Freyre. In the early 1930s he advanced the view that somehow the Portuguese colonizers were immune to racial prejudice, that they intermingled freely with Indians and blacks. If Brazilian slavery was not entirely benevolent patriarchy, as some people liked to believe, the mulatto offspring of the sexual contact between master and slave was the personification in action. The mulatto was the archetypal social climber, transcending class boundaries, and was upheld as a symbol of Brazil and the integration of the nation's cultures and ethnic roots. "Every Brazilian, even the light-skinned and fair-haired one," wrote Freyre in his seminal work, *Casa Grande e Senzala*, "carries about him in his soul, when not in soul and body alike, the shadow or even birthmark, of the aborigine or negro. The influence of the African, either direct or remote, is everything that is a sincere reflection of our lives. We, almost all of us, bear the mark of that influence."

Accepted with, if anything, even less questioning outside Brazil than within, the concept of a racial paradise in South America was eagerly grasped. For those outside Brazil struggling against the Nazis or segregation and

belief too good to pass up. Brazil was awarded an international stamp of approval—and its international image is still very much that of the happy, unprejudiced melting pot.

Anomalies were easily explained away. A romanticized image of the self-sufficient Indian could be incorporated into Brazilian nationalism since, deep in the forested interior and numbering only a quarter of a million, they posed no threat. Picturesque Indian names—Yara and Iracema for girls, Tibirica and Caramuru for boys—were given to children, their white parents seeing them as representing Brazil in its purest form. Afro-Brazilian religion, folklore, and art became safe areas of interest. *Candomblé*, practised primarily in the northeastern state of Bahia and perhaps the purest of African rituals, could be seen as a quaint remnant from the past, while syncretist cults, most notably *umbanda*, combining elements of Indian, African and European religion and which have attracted mass followings in Rio, São Paulo, and the South, have been taken to demonstrate the happy fusion of cultures.

AND REALITY

Many visitors to Brazil still arrive believing in the melting pot, and for that matter many leave without questioning it. It is undeniable that Brazil has remarkably little in the way of obvious racial tension; that there are no institutional forms of racial discrimination; and that on the beach the races do seem to mix freely. But it is equally undeniable that race is a key factor in determining social position.

To say this in Brazil, even now, is to risk being attacked as "un-Brazilian." Nevertheless, the idea that race has had no significant effect on social mobility and that socioeconomic differentials of a century ago explain current differences between races is increasingly discredited. It is true that Brazil is a rigidly stratified society within which upward mobility is difficult for anyone. But the lighter your skin, the easier it appears to be. Clear evidence has been produced that although in general blacks and mulattos (because of the continuing cycle of poverty) have lower education levels than whites, even when they do have equal levels of education and experience whites still enjoy substantial economic benefits. The average

income for white Brazilians is twice that for black.

Perhaps the most surprising realization is that, except among politically developed intellectuals and progressive sectors of the church, there seems little awareness or resentment of

the link between color and class. The black consciousness movement has made slow progress in Brazil, and most people continue to acquiesce before the national myth that this is the New World's fortunate land, where there's no need to organize for improved status.



Local culture: capoeira and candomblé

Music and food are areas where the African influence in Salvador is very clear, but less well-known to visitors are capoeira, which began among slaves as a martial art and evolved into a graceful semi-balletic art form somewhere between fighting and dancing; and candomblé, the Afro-Brazilian religious cult that permeates the city.

Capoeira

Capoeira is not difficult to find in Salvador. It's usually accompanied by the characteristic rhythmic twang of the *berimbau*, and takes the form of a pair of dancers/fighters leaping and whirling in stylized "combat"—which, with younger *capoeiristas*, occasionally slips into a genuine fight when blows land by accident and the participants lose their temper. There are regular displays, largely for the benefit of tourists but interesting nevertheless, on Terreiro de Jesus and near the entrances to the Mercado Modelo in Cidade Baixa, where contributions from onlookers are expected. But the best capoeira is in the *academias de capoeira*, organized schools which have classes that anyone can watch free of charge. All ages take part, many of the children astonishingly nimble: although most *capoeiristas* are male, some girls and women take it up as well. The first and most famous *academia* is still the best, the *Associação de Capoeira Mestre Bimba*, named after the man who popularized capoeira in the city from the 1920s onward: it's on the first floor of Rua Francisco Muniz Barreto 1, Terreiro de Jesus, and holds classes from 9am to 11am and 4pm to 7pm, Monday to Saturday (closed Wed). Other schools are at the other end of Cidade Alta, at the Forte de Santo Antônio Além do Carmo: the *Grupo de Capoeira Pelourinho*, with classes on Tuesday, Thursday, and Saturday from 7pm to 10:30pm; and the *Centro Esportivo de Capoeira Angola*, open all day to 10:30pm on weekdays, though you have to turn up to find out when the next class is—late afternoon is a good time, as afternoon and evening sessions are generally better attended.

Candomblé

Candomblé is a little more difficult to track down. Many travel agencies offer tours of the city that include a visit to a *terreiro*, or cult house, but no self-respecting *terreiro* would allow itself to be used in this way—those which do are to be avoided. The best alternative is to go to the main *Bahiatursa* office, in the Palácio do Rio Branco, which has a list of less commercialized *terreiros*, all fairly far out in the suburbs and best reached by taxi. Make sure that the *terreiro* is open first: they only have ceremonies on certain days sacred to one of the pantheon of gods and goddesses, and you just have to hope you strike lucky—though fortunately there's no shortage of deities.

132 Each *terreiro* is headed by a *mãe do santo* (woman) or *pai do santo* (man), who directs the operations of dozens of novices and initiates. The usual object is to persuade the spirits to descend into the bodies of worshippers, which is done by sacrifices (animals are killed outside public view and usually during the day), offerings of food and drink, and above all by drumming, dancing, and the invocations of the *mãe* or *pai do santo*. There's a central dance area, which may be decorated, where devotees dance for hours to induce the trance that allows the spirits to enter them. A possession can be quite frightening: sometimes people whoop and shudder, their eyes roll up, and they whirl around the floor, bouncing off the

walls while other cult members try to make sure they come to no harm. The *mãe* or *pai do santo* then calms them, blows tobacco smoke over them, identifies the spirit, gives them the insignia of the deity—a pipe or a candle, for example—and lets them dance on. Each deity has its own songs, animals, colors, qualities, powers, and holy day; and there are different types of *candomblé*, as well as other related Afro-Brazilian religions like *umbanda* and *macumba*.

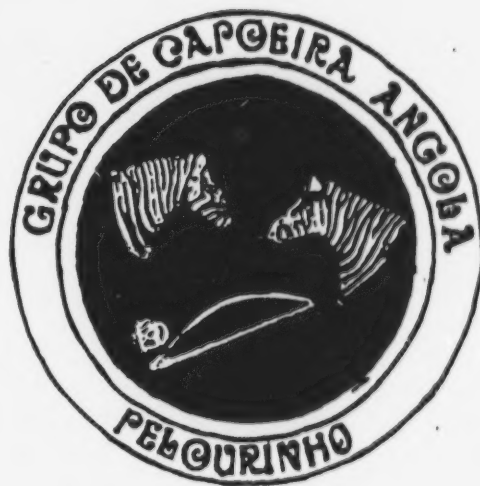
If you go to a *terreiro*, there are certain rules you must observe. A *terreiro* should be respected and treated as the place of worship that it is. Clothes should be smart and modest: long trousers and a clean shirt for men, non-revealing blouse and trousers or long skirt for women. The dancing area is sacred space and no matter how infectious you find the rhythms you should do no more than stand or sit around its edges. And *don't* take photographs without asking permission from the *mãe* or *pai do santo* first, or you will cause offense. You may find people coming round offering drinks from jars, or items of food: it's impolite to refuse, but watch what everyone else does first—sometimes food is not for eating but for throwing over dancers, and the story of the gringos who ate their popcorn is guaranteed to bring a smile to any Brazilian face.

The long-distance area code for Salvador is 071

Capoeira fighters.



Pelourinho
Capoeira Angola
Group
(GCAP)



*Toma Kwiza
means 'WELCOME' in Kikongo,
branch of Bantu Language

PELOURINHO CAPOEIRA ANGOLA GROUP (GCAP)

Pelourinho Capoeira Angola Group (GCAP) was officially founded on the 5th of October, 1980 in Rio de Janeiro, Brazil, by Master Moraes, student of Master João Gran-
, in Master Pastinha's school. The group was created with the objective of continuing the work of Master Pastinha (Vincente Ferreira Pastinha). Born on October 5, 1889, Pastinha became a legend in Brazil. At eight years old he began to learn Capoeira with the old Angolan "uncle" Benedito. Pastinha, after long time of practicing, became Master of Capoeira. He went on to participate in the Premiere International Festival of Black Arts in 1966 in Dakar, Senegal, and created his own academy to pass on his knowledge to younger generations. He died on November 13, 1981 at the age of 93, poor, yet famous and highly respected.

Today GCAP has its headquarters in Salvador, Bahia where generations of Capoeiristas maintain the traditions and continue to pass on the history, philosophy and movements of Capoeira Angola. Other GCAP centers are located in Minas Gerais (Belo Horizonte), Rio de Janeiro (Rio de Janeiro), and Oakland (California, USA), and in a neighbourhood in Salvador where we work only with children

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"Capoeira is, at the same time, a fight, dance and religion"
- Vincente Ferreira Pastinha (Master Pastinha)

GCAP- PAST ACTIVITIES

CAPOEIRA ANGOLA WORKSHOP PRESENTATIONS I THROUGH V:

Taking place on the premises of the group's headquarters in Salvador, Bahia, these unique events reunited past Master of government responsible for the preservation of culture in Brazil. These workshops also served to inform the community about the cultural and historical existence of clippings and research presentations compiled by members of GCAP.

COLLABORATIONS WITH THE UNIFIED BLACK MOVEMENT (MNU):

These collaborations, which included a demonstration against Apartheid in South Africa, had the goal of solidifying African culture in Brazil.

CULTURAL EXCHANGE WITH ANGOLA, AFRICA: These exchanges explored the cultural and historical roots of Capoeira Angola.

PRODUCTION OF VARIOUS VIDEOS AND FILMS: These productions achieved the objective of publicizing Capoeira Angola and African Culture.

SYMPOSIUMS: Symposiums, complemented by photographic and video displays, took place in various community and cultural organizations for the purpose of raising consciousness about history of Capoeira Angola and about African culture.

INTERCULTURAL WORKSHOPS: Held throughout Brazil and the United States.

RESEARCH: Travel to Africa (Angola) in order to research Capoeira origin.

FILMMAKING: Special participation on the film "PAGADOR DE PROMESSAS" produced in Bahia, Brazil.

INTERNACIONAL CAPOEIRA WORKSHOPS: Workshops held in San Francisco (California), Los Angeles (California), New York City (New York), Philadelphia (Pennsylvania) in the United States, Hamburg, Germany and Austria.

Special participation on the Global Forum during the ECO-92 in Rio de Janeiro.

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Lately the group has been working with kids that leave in the street on partnership with PROJETO AXÉ.

GCAP FUTURE GOALS

The GCAP would like to obtain a permanent space where it can continue to realize the work it has started.

This space would be a center of cultural and didactic documentation about Capoeira in addition to a museum containing instruments, photographs, books, films and videotapes, as well as materials which can be made available to interested community members for their research in the practice of Capoeira.

The GCAP would like to follow through with its project entitled "MEMORIES", FACTS AND PHOTOS" based on past Master of Capoeira Angola. Of great importance to all Capoeiristas and national and international communities, this project would be part of the above mentioned cultural space.

The GCAP would also like to present more lectures, symposiums and debates and participate in more events to contribute towards a stronger consolidation of all Africans in the diaspora and a greater consciousness for African culture in Brazil and the world at large.

Capoeira Angola is a serie of movements practiced by Africans. In Brazil it surfaced as aresistance to colonial oppression by African slaves - taking the form of intricate movements, spirituality, mind, body, fight and philosophy weaved into a unique "game".

Capoeira Angola, like many other African-based traditions is orally transmitted from Master to student. These legends, facts and proverbs form vital material for the historical documentation of Capoeira Angola, along with other recorded documentation from artists, filmmakers and writers.

In 1837, Law 487 prohibited the practice of Capoeira in Brazil. It resurfaced, officially, fifty years later in 1937.

Today Capoeira is practiced throughout the country. The Pelourinho Capoeira Angola Group (GCAP) is working towards the goal of preserving all aspects of Capoeira Angola culture and strengthening its presence in Brazil and throughout world.

GCAP GROUP OBJECTIVES

The GCAP is committed to.

1. Continuing Master Pastinha's work.
2. Preserving Capoeira Angola and all aspects of African culture.
3. Gathering documentation relating to the history and value of Capoeira Angola.
4. Preserving all aspects of Capoeira Angola: song, rhythms, philosophy and practice.
5. Maintaining the relationship of Capoeira Angola with other activities and movements in African culture; thereby facilitating a greater historical consciousness through cultural exchanges with institutions and groups concerned with the preservation of African culture in Brazil and the world.

FOR FURTHER INFORMATION ABOUT GCAP AND CAPOEIRA ANGOLA

PLEASE WRITE:

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Master Moraes
Caixa Postal 1417
Salvador, Bahia
Cep 40.000 Brazil

PLEASE CALL:

Telephone: (071) 226-2726

PLEASE COME TO:

Grupo de Capoeira Angola Pelourinho
Forte de Santo Antonio - Alem do Carmo
(Centro de Cultura Popular)
Salvador, Bahia



Francisco Santos, pintor de forte expressão nascido em Santo Amaro da Purificação, porém criado na zona cultural do Pelourinho e adjacências, tendo sempre como temática de seu trabalho o mundo encantado e mágico dos deuses africanos, não poderia deixar passar estas influências sem traduzí-las, através de suas obras vigorosas nas cores e formas contínuas, contudo sempre renovadas. Seus trabalhos reduzem calor e misticismo, os orixás nos dão a impressão que vão sair bailando devido à torça criativa e ao amor neles colocados em toda a sua pujança por esse jovem ainda tão novo e no entanto tão maduro no conceber obras tão tortes como as suas raízes.

Yeda Pessoa de Castro

Não poderia ser outra, a saudação para este herdeiro da cultura africana, Francisco Santos. Trouxe para nós o seu mundo do antigo e do divino, em que a natureza e a suprema força e a sua fé se transforma em arte perceptível a quem a Bahia acolhe e faz nascer uma nova linguagem de expressão.

Xangô atravessou os mares no vento e no tempo para fazer dele seu filho, e de seu Xerê e seu Labá e pincéis para não ser esquecido pelo seu povo em terras distantes.

Se a obra de arte oferece, na sua verdade a representação por imagem, uma outra coisa também: ele pode transmitir, a visão interior de crenças e dos Deuses.

Carlos Bastos

OS ORIXÁS DE CADA DIA NA BAHIA

Francisco Santos

YANSÄ



143

XANGÔ



144

YANSAN

Syncretism (catholic correspondence) - Saint Barbara
Consecrated day - Saturday
Colour - red
Necklace - ocher-red beads
Sacred meal - acarajé
Ritual salutation - epa hei
Characteristic, powers, domain - wind and storms;
(storm-goddess)
Symbols - cimeter and irukéré
Characteristic, powers, domain - wind storms;
(storm-goddess) gles (2 armlets, 2 bracelets)
Ritual garments - red and white
Sacrifice - she-goat, guinea fowls

SHANGO

Syncretism (catholic correspondence) - Saint Jerome
Consecrated day - Wednesday
Colour - White and red
Necklace - white and red beads
Ritual salutation - Kawa kabiesili
Sacred meal - analá
Characteristics, powers, domain: thunder,
thunderbolt (storm-god)
Symbols - the ochê, the lightening
Characteristic instruments - double axes, crown, bangles
(two armlets, two bracelets)
Ritual garments - red, with printed white squares.
Sacrifice - fresh water turtle, or male-goat (according
to the specific liturgic tradition of the "terreiro"), sheep.

OXALÁ



147

OXÓSSI



148

OSHALA OR OSHAGUIAN

Syncretism (catholic correspondent) - The crucified Christ
Consecrated day - Friday
Colour - white
Necklace - milky white beads
Sacred meal - the white meals; ehô prepared without salt or palm oil; acaçá
Ritual salutation - Epa babá
Characteristics, powers, domain - Creation's god
Symbols - lead ring containing fragments of ivory
Characteristic instruments - helmet, cuirass, two wallers, 1 sword, 1 pounder, 1 shield, 1 polvari
Ritual garments - white
Sacrifice - guinea fowl, white hen, pigeon, she goat.

Note: the sacra contained in the pegi, the tabus and injunctions relating to his cult are the same as Oshalufan's.

Historical notice: Oshaguain represents another aspect of the great Oshala, depicted now as a young warrior, intrepid and majestic; he's a valiant king, virile but always cheerful and plein of nobility. Usually he stands up in a proud, upright posture, brandishing his weapons with a bellicious look.

OSHOSSI

Syncretism (catholic correspondent) - Saint George
Consecrated day - Thursday
Colour - green or blue, according to the specific liturgical tradition followed in the "terreiro"; in the Kétu's, for example, Oshossi's preferred colour is blue.
Necklace - blue beads
Sacred meal - axoxó
Ritual salutation - Oké arô
Characteristics, powers, domain - the hunters' protection
Symbol - bow and arrow
Characteristic instruments - cuirass, helmet, 2 horns slung from the shoulders, brow, irukerê, bangles (armlets, bracelets)
Ritual garments - Blue
Sacrifice - male goat, cook, pig, guinea fowl

OMOLU



151

EXÚ



152

OMOLU

Syncretism (catholic correspondence) - Saint Lazarus
Consecrated day - Monday
Colour - red and black
Necklace - red and black, or black white beads
Sacred meal - Latipá, aberém, abadô
Ritual salutation - atotô
Characteristics, powers, domain - god of the epidemic diseases, mainly the smallpox
Symbols - a spear or a hook
Characteristic instruments - 1 xaxará, two spears, 2 red barajás
Ritual garments - red and black clothes; a straw jupon
Sacrifice - cock, male goat.

ESHU

Syncretism (catholic correspondence) - he's erroneously identified with the devil; that's why he's seldom incarnated by a "filha de santo". Eshu is also called "Campadre" ("Crony") and "Homem da rua" ("the man of the street").
Consecrated day - Monday
Colour - red and black
Necklace - red and black beads
Sacred meal - popcorn and toasted manioc flour with palm oil
Ritual salutation - Iaroiê
Characteristic, powers, domain - the roads and trails; E. is a messenger, a mediator between men and the gods.
Symbols - white iron pieces and tridents stuck in a monticle of earth
Characteristic instruments cap, ogô and hook
Ritual garments - red and black
Sacrifice - cock, male goat (preferably a black one)

NANĀ



155

OGUM



156

NANAN

Syncretism (catholic correspondence) - Saint Anne
Consecrated day - Tuesday
Colour - white, blue
Sacred meal - Anderê
Ritual salutation - Saluhá
Characteristics, powers, domain - water-goddess (she's the
eldest nymph of the yoruban pantheon)
Symbols - Ebiri
Characteristic instruments - blue bajarás (2), bangles
(2 armlets, 2 bracelets)
Ritual garments - blue and white
Sacrifice - she-goat, hen, guinea fowl

OGOUN

Syncretism (catholic correspondence) - Saint Anthony
Sacred Day - Tuesday
Colour - dark blue
Necklace - blue beads
Sacred meal - a dish of beans, cooked yam; also bull's
liver, heart and lungs in the Ketu liturgy
Ritual salutation - Ogunhê
Characteristics, powers, domain - patron of the
blacksmiths, warriors and agriculturists
Symbols - iron instruments
Characteristic instruments - helmet, sword, bangles (2
armlets, 2 bracelets)
Ritual garments - cuirass, wallets
Sacrifice - male goat, cock, guinea fowl

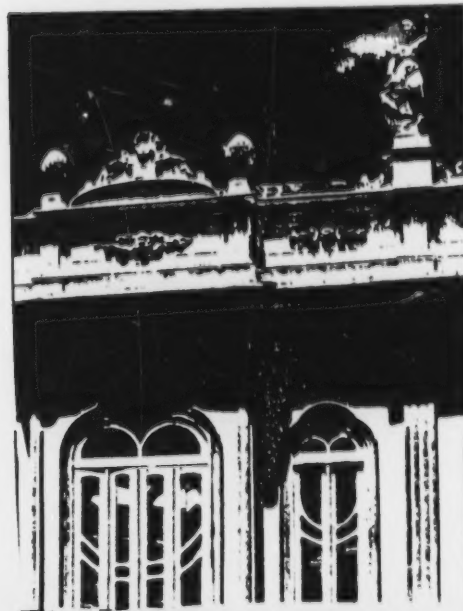
It is not only at carnival time, though, that Salvador is home to joyful religious or para-religious celebrations. There is at least one important holiday per month, and if there is no holiday during your stay, you can still arrange to attend a *candomblé* session or a *cupocira* display. Travel agencies and

some hotels can make reservations for folklore shows (including *capoeira*) and those *candomblé* sessions that are open to the public. You may also contact Bahiatursa, the state tourism board (phone: 254-7000). Bahiatursa's head offices, as well as its four information centers, always have someone on hand who speaks at least one foreign language (English) and who can assist in making reservations.

While *randamlé* ceremonies are lively, spirited events with much music and dancing, it's good to remember that these are serious religious services and as such, require respectful behavior and conservative dress. It's always safe to wear white, but what's most important is that you be fully clothed—no shorts or halter tops. Also, cameras are strictly forbidden. Ceremonies usually take place at night and can last for two or three hours.

Capoeira, a martial art brought over by the slaves, is a foot-fighting technique disguised as a dance. Forbidden by their owners to fight, the slaves were

Ornamentation reflects a past era.



forced to hide this pastime behind the trappings of a gymnastics display. Today you can see this rhythmic exercise, performed on street corners in Salvador to the music of the berimbau, a one-stringed instrument resembling an archer's bow. The music of *capoeira* is directly related to that of *candomblé*, music which paces the ceremony and opens up a channel to the gods.

Another of Salvador's festivals is that of *Boa Viagem*, a New Year's Day procession in honor of *Nossa Senhora dos Navegantes* (Our Lady of the Seafarers). On this day, a procession of boats escorts the image of Our Lady to the *Boa Viagem* beach, where sailors and their families take over and carry the image to its church.

On the third Thursday in January the festival of Bonfim occurs, when *baiunhas* (Bahian women) in brilliant costumes ritually wash the steps leading to the church of *Nossa Senhora do Bonfim* (Our Lord of Good Ending), the city's most popular house of worship. This festival goes on for four days,

with music and feasting.

Iemanjá, the *candomblé* goddess of the sea, is honored on February 2, when *bananas* in white lace blouses and skirts send offerings, such as combs, mirrors and soaps, out to sea on small hand-made boats. This *orixá* (goddess) perceived as a vain woman, is placated in this manner to guarantee calm waters for the fishermen.

The saints' days celebrated in June (Anthony, John and Peter) are collectively called *fiestas juninas* (June parties). On these days, as well as on June weekends, churches sponsor bazaars and neighbors gather together to light bonfires and send up hot-air balloons and fireworks. Street fairs serve corn in every conceivable form and beef chunks on wooden skewers to be washed down with *quentão* (hot spiced *cachaça* or wine).

Nostra Senhora da Conceição da Praia (Our Lady of the Beach) is honored on December 8 with a procession to her church.



LANGUAGE



Outside Rio and the tourist resorts, English is not widely spoken in Brazil, and the few Brazilians who do speak languages other than Portuguese are more likely to know French. If you speak Spanish you can make yourself understood, provided you speak slowly, but you may not understand the replies. Brazilian Portuguese is grammatically very similar to Spanish, but sounds nothing like it—most people find it much more difficult to pronounce. However, Brazilians appreciate attempts to speak Portuguese and will be very encouraging when you try. And you'll be helped by the fact that Portuguese in Brazil is spoken much more slowly than in Portugal.

PRONUNCIATION

The rules of pronunciation are complicated. There are thirteen vowel sounds, compared to five in Spanish, and you'll find them rather nasal.

A is somewhere between the "a" sound of bat and that of father.

E has three basic variants: "ay" as in hay, "e" as in bet, or "i" as in bit. Unfortunately, no rule governs which is used when.

I is as in police

O is as in the "o" of opera at the beginning or in the middle of a word, but as in the "u" sound in flu when it ends a word

U is as in flu

C is soft before "e" and "i," hard otherwise unless it has a cedilla (ç) *cerca* is pronounced "serka"

D is often softened before "e" and "i" into a "dj" sound, otherwise hard

G is like the English "j" but softer before "e" and "i," otherwise hard

H is always silent, but is used like the Spanish tilde (ñ) after *n*: *senhor* is pronounced "senyor."

IL at the end of a word is pronounced "iu," so *Brasil* is pronounced "Brasiu."

J is softer than an English "j."

M is as in English, though it nasalizes a preceding vowel.

N acts the same as "m"

QU is like the English "k"

R is like the "h" in hard when it's the first letter, otherwise rolled. **RR** is an almost impossible guttural "r," but you can get by using the "h" pronunciation instead, as several important Brazilian accents do.

S is as in English.

T has a "tch" sound before "i," otherwise as in English

X is as the English "sh."

Z is as in English

VOWEL COMBINATIONS

There are four vowel combinations to get used to: the nasal ones, denoted by the tilde (ñ) above the letter, look difficult but are easy.

ÃO is as "ow," said through the nose

ÔE is as "oy," said through the nose.

EI is as in weigh.

OU is as the "o" in slow.

DICTIONARIES AND PHRASEBOOKS

A dictionary would be useful if you are traveling for any length of time, but unfortunately Portuguese is not particularly well served. There is no good Portuguese-English dictionary in paperback: the *Collins Gam* is barely adequate, and geared to Portugal rather than Brazil. The best option is the *Brazilian Portuguese-English dictionary* by James L. Taylor (Stanford University Press, \$39.50), but it's only available in bulky hardback. Also, as yet, there is no good phrasebook for Brazilian Portuguese.

A GUIDE TO BRAZILIAN PORTUGUESE

The Basics

yes, no	<i>sim, não</i>	open, closed	<i>aberto/a, fechado/a</i>
please, thank you	<i>por favor, obrigado (men)/ obrigada (women)</i>	with, without	<i>com, sem</i>
where, when	<i>onde, quando</i>	good, bad	<i>bom, ruim</i>
what, how much	<i>que, quanto</i>	big, small	<i>grande, pequeno</i>
this, that	<i>este, esse, aquele</i>	more, less	<i>mais, menos</i>
now, later	<i>agora, mais tarde</i>	today, tomorrow	<i>hoje, amanhã</i>
		yesterday	<i>ontem</i>

Greetings and Responses

hello, goodbye	<i>olá, tchau (like the Italian "ciao")</i>	sorry	<i>desculpa</i>
good morning	<i>bom dia</i>	excuse me	<i>com licença</i>
good afternoon/night	<i>boa tarde/boa noite</i>	how are you?	<i>como vai?</i>
		fine	<i>bem</i>

Useful Phrases

I don't understand	<i>Não entendo</i>	What's your name?	<i>Como se chama?</i>
Do you speak English?	<i>Você fala inglês?</i>	I am Canadian/American	<i>Sou canadense/americano</i>
I don't speak Portuguese	<i>Não falo português</i>	Everything's fine	<i>Tudo bem</i>
What's the Portuguese for this?	<i>Como se diz em português?</i>	OK	<i>Tá bom</i>
What did you say?	<i>O que disse?</i>	I feel ill	<i>Me sinto mal</i>
My name is ...	<i>Meu nome é ...</i>	I want to see a doctor	<i>Quero ver um médico</i>
		What's the matter?	<i>Que passa?</i>

Hotels and Transport

I want, I'd like ...	<i>Quero ...</i>	the bus station	<i>a rodoviária</i>
There is (is there)?	<i>há ?</i>	the bus stop	<i>a parada de ônibus</i>
Do you have ...?	<i>Você tem ... ?</i>	the nearest hotel	<i>o hotel mais perto</i>
a room?	<i>um quarto?</i>	the post office	<i>o correio</i>
the time?	<i>as horas?</i>	the toilet	<i>o banheiro/sanitário</i>
with two beds/double bed	<i>com duas camas/ cama de casal</i>	Left, right, straight on	<i>esquerda, direita, direto</i>
It's for one person/two people	<i>É para uma pessoa/ duas pessoas</i>	Go straight on and turn left	<i>Vai direto e dobra à esquerda</i>
It's fine, how much is it?	<i>Está bom, quanto é?</i>	Where does the bus to ... leave?	<i>De onde sai o ônibus para ... ?</i>
It's too expensive	<i>é caro demais</i>	Is this the bus to Rio?	<i>É esse o ônibus para Rio?</i>
Do you have anything cheaper?	<i>Tem algo mais barato?</i>	Do you go to ...?	<i>Você vai para ... ?</i>
Is there a hotel/ campground nearby?	<i>Tem um hotel/camping por aqui?</i>	I'd like a (return) ticket to ...	<i>Quero uma passagem (ida e volta) para ...</i>
Where is ...?	<i>Onde fica ... ?</i>	What time does it leave/arrive?	<i>Que horas sai/chega?</i>

Numbers and Days

1 um, uma	10 dez	21 vinte e um	200 duzentos	Monday Monday	segunda
2 dois, duas	11 onze	30 trinta	300 trezentos	Tuesday Tuesday	terça
3 três	12 doze	40 quarenta	500 quinhentos	Wednesday Wednesday	quarta
4 quatro	13 treze	50 cinquenta	1000 mil	Thursday Thursday	quinta
5 cinco	14 quatorze	60 sessenta	2000 dois mil	Friday Friday	sexta
6 seis	15 quinze	70 setenta	5000 cinco mil	Saturday Saturday	sábado
7 sete	16 dezesseis	80 oitenta		Sunday Sunday	domingo
8 oito	17 dezessete	90 noventa			
9 nove	20 vinte	100 cem			

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A GLOSSARY OF BRAZILIAN TERMS AND ACRONYMS

AGRESTE In the Northeast, the intermediate zone between the coast and the *sertão*

ALDEIA Originally a mission where Indians were converted, now any isolated hamlet

ALFÂNDEGA Customs

AMAZÔNIA The Amazon region

ARTESANATO Craft goods

AZULEJO Decorative glazed tiling

BAIRRO Neighborhood within town or city

BANDEIRANTE Member of a group that marched under a *bandeira* (banner or flag) in early missions to open up the interior. Brazilian *conquistador*

BATUCADA Literally drumming session—music making in general, especially impromptu

BLOCO Large Carnival group

CAATINGA Scrub vegetation of the interior of the Northeast

CABOCLO Native of river town or rural area of Amazônia, also, native Indian spirit in Afro-Brazilian religions

CAMPANHA Flat grasslands of Rio Grande do Sul

CANDOMBLÉ Afro-Brazilian religion

CANGACEIRO Outlaws from the interior of the Northeast who flourished in the early twentieth century; the most famous was LAMPÍÃO

CARIMBÓ Music and dance style from the north

CARIOCA Someone or something from Rio de Janeiro

CARNAVAL Carnival

CHORO Musical style, largely instrumental

CONVENTO Convent

CORREIO Postal service/post office

CUT/CGT Brazilian trades union organizations

DANCETARIA Nightspot where the emphasis is on dancing

ENGENHO Sugar mill or plantation

ESTADO NOVO The period when Getúlio Vargas was effectively dictator, from mid-1930s to 1945

EUA USA

EX-VOTO Thanks offering to saint for intercession

FAVELA Shanty town, slum

FAZENDA Country estate, ranch house

FEIRA Country market

FERROVIÁRIA Railroad station

FLAGELADO Economic/ecological refugee from the Northeast

FORRÓ Dance and type of music from Northeast

FREVO Frenetic musical style and dance from Recife

FUNAI Government organization meant to protect the interests of Brazilian Indians; notoriously corrupt and underfunded

GARIMPEIRO Prospector or miner

GAÚCHO Person or thing from Rio Grande do Sul, also southern cowboy

GRINGO/A Foreigner, westerner (not derogatory)

IBAMA Government organization for preservation of the environment; runs national parks and nature reserves

IEMANJÁ Goddess of the sea in Candomblé

IGREJA Church

JANGADA Catamaran-like fishing craft of the Northeast

LARGO Small square

LEITO Luxury express bus

LITERATURA DE CORDEL Literally "string literature"—printed ballads, most common in Northeast but also found elsewhere, named after the string they are suspended from in country markets

LITORAL Coast, coastal zone

LOURO/A Fair-haired/blonde—westerners in general

MACONHA Marijuana

MACUMBA Afro-Brazilian religion usually thought of as more authentically "African" than candomblé, most common in the north

MARGINAL Petty thief, outlaw

MATA Jungle, remote interior

MERCADO Market

MINEIRO Person or thing from Minas Gerais

MIRANTE Viewing point

MOSTEIRO Monastery

MOVIMENTADO Lively, where the action is

MPB Música Popular Brasileira, common shorthand for Brazilian music

NORDESTE Northeastern Brazil

NORDESTINO/A Inhabitant thereof

NOVA REPÚBLICA The New Republic—the period since the return to civilian democracy in 1985

PARALELO The unofficial exchange rate

PAULISTA Person or thing from São Paulo state

PAULISTANO Inhabitant of the city of São Paulo

PELOURINHO Pillory or whipping-post, common in colonial town squares

PLANALTO CENTRAL Vast interior tableland of central Brazil

POSTO Highway service station, often with basic accommodation popular with truckers

PRAÇA Square

PRAIA Beach

PREFEITURA Town Hall, and by extension city governments in general

PT Partido dos Trabalhadores or Workers' Party, the largest left-wing party in Brazil, led by Lula (see "History")

QUEBRADO Out of order

RODOVIA Highway

RODOVIÁRIA Bus station

SAMBA Type of music most associated with Carnival in Rio

SELVA Jungle

SERTÃO Arid, drought-ridden interior of Northeast

SERTANEJO Inhabitant of *sertão*

SESMARIA Royal Portuguese land grant to early settlers

SOBRADO Two-story colonial mansion

TERREIRO House where *candomblé* or *umbanda* rituals and ceremonies take place

UMBANDA Another Afro-Brazilian cult

VAQUEIRO Cowboy in the north

VISTO Visa

GERALDÃO

GLAUCO



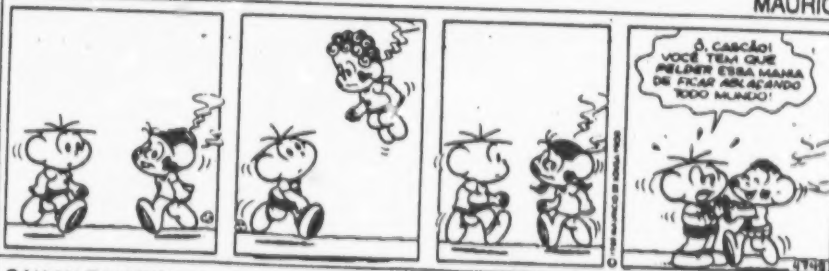
RANGO

EDGAR VASQUES



CEBOLINHA

MAURÍCIO



CALVIN E HAROLDO

BILL WATTERSON



GARFIELD

JIM DAVIS



SONG AND DANCE

On a Saturday night in any sizable Brazilian city, a vast musical choice presents itself. Will you follow the beat of the drums in a samba school rehearsal? Or tap cutlery to a samba *pagode* in a tile-floored bar? Dance hip-to-hip to the deceptively simple rhythm of the *forró*, pumped out by a four-piece band—accordion, bass drum, guitar and triangle—in a dance hall filled with Northeasterners? Try the tango-like ballroom virtuosity of the *gafiera*? Converse over the twinkling swirls of the *choro* played on mandolins and violas? Or risk the decibels of one of Brazil's new generation rock groups?

In the nightclubs, jazz takes its turn with the melancholy of the Portuguese *fado*, or any one of several generations and genres of Brazilian torch singers, from *samba-canção* to *bossa nova*. Discotheques juxtapose Madonna, The Smiths and Bob Marley with the Brazilian singer of the moment. In the working men's clubs and suburban dance halls, there is the nostalgia of *duplas sertanejas*, country duos. The first *duplas* were a product of turn-of-the-century music hall; today they are the fastest growing segment of popular music, selling more records than any other. Sentimental verses of uncomplicated romance and tearful farewells keep the city dweller's yearning for lost country simplicity alive. The message seems universal; a popular duo, Millionário e José Rico, sell large quantities of records—in Portuguese—to mainland China.

Outside the urban centers, regional music is still very much alive. In Rio Grande do Sul, *gauchos* listen to accordion music much as their German forebears did 70 years ago. In Mato Grosso do Sul, bordering on Paraguay, *boleros* blend with country music. Northeastern rhythms like *baião*, *forró* and *maracatu* in the interior and the faster *frevo* on the coast, especially Recife, dominate not only in their region of origin but wherever northeasterners have migrated in search of work and a better life.

Musical history: The heterogeneity of the nation itself explains why so many genres of popular music co-exist with equal vigor. Successive waves of immigration left their imprint, beginning with the Portuguese colonials, the Jesuit missions, and the forced immigration of the slaves, to the economic and political refugees from 19th- and 20th-century Europe: Italian anarchists, Polish Catholics, German Jews, and, more recently, Palestinians, Japanese, Koreans, and new Christians from the Middle East.

Culturally mixed, socially hierarchical, Brazil has one foot in the computer age and another in the 17th century. It is 70 percent urban, but newly urban that large sectors of city population retain the cultural habits of the *sertão*; still a predominantly oral culture, yet one exposed to the rest of the world through transistors and TV.

Folksongs still survive alongside the latest releases on international compact disks. The sound of the city—jazz, pop, rock—is newly imposed on rural roots. A generation from now, the homogenizing power of the electronic media will undoubtedly take its toll, but for now, Brazil is one of the most fertile musical terrains in the world for traditional ethnic music.

Rhythm makers: It is a tired old cliché that Brazil has rhythm. What it actually has is *rhythms*, in the very definite plural. Brazilian music is also marked by fusions.

Indeed the history of Brazilian music is the history of fusions.

The first was Amerindian-Jesuit. At the time of contact in 1500 there were an estimated 5 million native Indians in Brazil. The Jesuits soon perceived the Indians' response to music and its importance in ritual. They adapted Catholic liturgy to Amerindian ritual song and choreography as an instrument of preaching the good news. Gradually, the Gregorian chant was absorbed by the Indian population.

Four centuries later—with the total Indian population reduced to 250,000—the same process can still be witnessed in certain regions. Although the orientation of the Catholic church in recent years has been to

Song and Dance

respect indian culture, in the more traditional orders, the dissemination of sacred music continues. In the northwest of Amazonas state near the Venezuelan border, Indians of the Tucano tribe still sing Gregorian Credo and Glorias, taught by the Salesian missions.

Amerindian music is complex rhythmically but poor melodically. Principal instruments are maracas, various types of rattles and pan pipes. Song was such a sacred element that, for some nations, it was restricted to ritual. Over the years, the words of ritual song lost their meaning, becoming mere magic sounds. The principal exception to song-as-ritual appears to have been in lullabies, sung softly and sweetly by the women.

Certain animist ceremonies practiced by non-Indians today such as the *Catimbo* in the interior of the northeast of Brazil and the *Pajelança* in the northern Amazon, owe more to indian ritual, especially in their choreography, than to the musically and visually richer Afro-ceremonies of the coast. And some surviving country folkdances, such as *Catapos* and *Cabochlinhas*, are of direct Amerindian inspiration.

The heritage of the Brazilian Indian in popular music includes percussion instruments, a nasal tone in song, the one-word chorus and the habit to end a verse on a lower note. Mário de Andrade also credits the Brazilian Indian for incorporating the Portuguese tendency for song to revolve around lost love. "...it seems incontestable to me that Amerindian themes, owing almost nothing to love songs...have brought us to a more complete lyrical contemplation of life."

But for four centuries the dominant influence was that of the colonizers of Brazil, the Portuguese.

They defined Brazilian harmonic tonalism, established the four beat bar and the syncopation which would later blend so well with African rhythms.

They brought the *cavaquinho* (similar to the ukelele, today steel stringed) the *bandolin* (mandolin), the Portuguese guitar (ten strings, arranged in five pairs, more like a large mandolin or a sitar or Greek bazuki), the Portuguese bagpipes and other instruments disseminated over Europe such as the flute, piano, viola and harp.

It was not, however, the Portuguese guitar which was destined to become the backbone of Brazilian popular music, but the Spanish guitar. The same happened with Italian mandolin preferred by the Portuguese. The Italian accordion was also to be incorporated into popular music, especially country music. In the northeast, the accordion player is still the mainstay of country parties, traveling around from village to village and in huge demand during the month of June for the traditional feasts of São João (St. John). In recent years, *festas juninhas* have enjoyed an extraordinary revival throughout Brazil, even in the cities, where accordion players are suddenly too few to go around and have



to be substituted by records.

Over the years the northeasterners developed a style of accordion playing far removed from the wailing tones of Europeans. Bahian Pedro Sertanejo, who owns a *forro* dance hall in São Paulo, recently toured Europe with his all-musician family, "They stared at us open-mouthed, wondering how we got all that rhythm into the accordion".

The undisputed king of the accordion is Luis Gonzaga, inventor of the rhythm *baidó*, still playing in his late 70s. Nearly all of Gonzaga's songs recount the hardships of life in the northeast. *Asa Branca* (after a bird, the whitewing), the haunting lament of

a peasant farmer driven off his land by draught, has become virtually an unofficial anthem. Paradoxically, it is sung to a cheerful rhythmic backing.

The Portuguese provided the basis of Brazilian folkdance, from children's rings and maypole dances to the dramatized dances, although the ones which have survived are those which best incorporated African rhythm.

Most dramatized dances are linked to the Catholic religious calendar, such as the *reisados* (performed on the sixth day after Christmas to celebrate the visit of the Magi to the infant Jesus), *pastoris* (sung and danced nativity plays) and *Festa do Divino*

states of Pernambuco, Maranhão and Bahia.

If the Portuguese provided the lyrical-poetical framework, and, to an extent, the range of themes and emotions present in Brazilian popular music, we must look to Africa for its life-force and energy.

The majority of Brazil's slaves came from Africa's west coast, principally Angola, followed by the Congos and Sudan, to the north. There were Nagos, Jejes, Fantis, Axantis, Gas, Txis, Fulos, Mandingos, Haussas, Tapas, Bornus, Grumans, Calabars and the elite, Mohammedan Malés.

Unlike the protestant United States, where virtually all trace of African religious ritual was wiped out, Brazil's colonial slave own-



(performed at Pentecost).

Yet the liveliest are profane: the *Congadas* (sometimes known as *embaiadas*) a dramatization of the battles between Moors and Christians, and *Bumba meu Boi*, generally presumed to be a comic representation of the *tourinhos*—Portugal's non-lethal, playful bull-fights. Today, *Bumba meu Boi* is colorful, rhythmic and essentially black, performed in its most authentic form in the

ers did not systematically repress animist ritual among the slaves.

As long as religious rituals and parties were held out of earshot of the mansion, they were largely tolerated. It was later, when blacks tried to organize their religion in the cities, that police repression was unleashed against them and they had to resort to the subterfuge of blending their own natural, forest gods with Catholic saints.

The musical instruments for both religious and pagan festivals were the precursors of those used in every samba band today *atabaque* (drums), *ganza* (a type of metal rattle), *cuica* (a skin fastened within a small

Left, Gilberto Gil. Above, Caetano Veloso.

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drum and pulled to make a hoarse rasping noise), *agogo* (a single or double conical bell, beaten with a stick or metal rod).

In informal dances such as *umbigadas* (literally, belly button thrusts) the blacks formed a circle, clapping, singing, beating percussion instruments while one dancer at a time twirled and gyrated in the middle. When his or her time was up, the dancer would place himself in front of someone in the circle and, with an *umbigada*—a forwards thrust of the hips—elect that person to take his place.

Versions of *umbigadas* survive today in black communities all over Brazil, known variously as *samba de roda*, *jongo*, *tambor-*

white father, educated in a Jesuit college before joining the army, became the most renowned and prolific composer not only of *lundus* but of *modinha*, a musical form which was to last into this century (indeed, in 1967 popular composer Chico Buarque composed and recorded the *modinha*, *Até Pensei*). Originally ostracized for their capacity to "corrupt women of fine moral" Caldas Barbosa's romantic *modinhas* soon became so popular that, in 1775, he was invited to Portugal.

By the mid-19th century, *modinhas* had become the favorite of the court, rarified to a unique form of near-classical chamber music, with opera-like arias. Yet, at the end

ionable dance rhythms imported from Europe such as polka and mazurka. When playing for themselves, however, these bands let rip, endowing polka's lively jig with their own sensuous thrusts and swings. The result was *maxixe*, an extravagant, rhythmic form of tango. As with *lundu*, *maxixe* was first condemned and then began a gradual ascension to high society. It suffered a setback in 1907, in a comic but very telling incident when, at a ball in honor of a German military delegation, the Prussian official in charge asked the band to play a popular *maxixe*. Shocked by the gusto with which his military band launched into the number, Brazilian army minister, Marshal Hermes da Fon-

tioned him of an Italian dance of his youth, the *furlana*. Back in Brazil, however, the *maxixe* was still being combated tooth and nail by church leaders.

By the time Fred Astaire danced a version of the *maxixe* in the 1934 Hollywood film *Flying Down to Rio*, the dance was dying out in Brazil as the more aggressive, simpler *sambas* popularized by the carnival parades took over. Today, there are still dance halls, usually known as *gafieras* where one can watch open-mouthed as couples, glued together, dance *maxixes*, *choros* and *sambas*, with all the extravagant virtuosity of the 'Duque' in his day.

Two other musical forms were to develop almost simultaneously to the *maxixe*—the more elitist *tango brasileiro* with its influences of Cuban *Habanera*, eternalized by pianist Ernesto Nazaré, and *choro*, a fast-moving instrumental rhythm played on flute, guitar and *cavaquinho*.

Samba was born in the *umbigadas* of the slaves, but the first *samba* to receive the name, to launch the genre, was the famous "Pelo Telefone", registered in a Rio notary public's office by a lower-middle class *carrioca* composer, Donga, in 1916. The following year, "Pelo Telefone" was the success of the carnival, and in successive years the new genre put an end to the rag-bag of different rhythms that had characterized Rio carnival up until then—polka and stately *marcha-ranchos* for the classes, rhythmic *afoxé* and *lundu* for the blacks.

Over the next half century *samba* sprouted variations, from the purest *samba do morro*—with its percussion instruments only, to the *samba enredo*—the epic *samba* of the carnival parade, with lead singer and chorus, reminiscent of the call and response songs of U.S. blacks; *samba do breque*—a *samba* which stops abruptly, usually for some wry intermission, before picking up again; and the *samba-canção*—a ballad-version, the Frank Sinatra of *sambas*.

Today, with musical frontiers blown wide open, and musical fashions flashing by at increasing speed, the fusions seem virtually limitless—*samba-rock*, *samba-jazz-funk* and even *samba-reggae*.

Bossa nova met the world on November 22, 1962, when pianist and composer Tom Jobim gave his famous concert at Carnegie Hall, New York, playing classics such as



de-crioulo, *batuque*, *caxambu*. It is thought that the word *samba* comes from the Angolan *semba*, a synonym for *umbigada*.

Long rejected by the Portuguese elites for its "lascivious", the *umbigada* was eventually to enter the living rooms of white urban society, in the form of the *lundu* in the late 18th century. Toned down by "a certain civilized polish which transforms the harsh primitive sensuality of the *batuque* into a languorous hip-sway" (Oneyda Alvarenga), the *lundu* was danced in pairs and with the addition of viola and sitar.

Domingos Caldas Barbosa, born in Rio de Janeiro around 1740, of a black mother and

of that century they had descended again to street level, to the gaslight serenades of wandering guitarists.

Anyone familiar with the theme-song of the Ali McGraw-Ryan O'Neil film *Love Story*, has tasted the flavor of the *modinha*. Its melody is virtually identical to a 1907 composition by Pedro de Alcantaram entitled *Dores de Coração* (Heartache), later popular throughout Brazil as *Ontem, Ao Luar* (Yesterday when the moon shone), sung by Catulo da Paixão Cearense.

In the second half of the 19th century, the slave bands of the country plantations and city ballrooms were required to copy fash-



seca, banned the dance from the repertory of all military bands. Five years later he was forced to admit defeat in his own household when his wife delivered a spirited rendering of a *maxixe* at an official party.

A failed Brazilian dentist, Lopes de Amorin Diniz, known as 'Duque', became a huge success in Paris in the early 20th century as dancer and teacher of *le vrai tango brésilien*. In 1913 he danced for Pope Pious X, who remarked indulgently that it re-

Left, spontaneous dancing in the street. Above, Milton Nascimento.

The Girl from Ipanema, and *Samba de uma nota só*.

Five years earlier *bossa nova* was born in Brazil; precisely, in Copacabana, Rio de Janeiro. Its precursors were the jazzified sambas, or 'samba sessions' then popular in Rio's nightclubs and the U.S. cool jazz, themselves outgrowths of the bebop sambas of the 1940's.

The key figure in the birth of *bossa nova* was not the classically trained Tom Jobim, but a young guitarist from the interior of Bahia—João Gilberto. Gilberto's unique contribution was a style of guitar playing that combined jazz harmonies with a chunky, persistent, offbeat rhythm extracted from the guitar itself.

João Gilberto was discovered playing in a Copacabana nightclub by a group of youngsters, mostly university students, who were themselves experimenting with a cooler form of *samba*.

Bossa nova thus took shape in the apartments and bars of Rio's chic Zona Sul rather than in the hillside shacks and suburbs. Poet and former diplomat, Vinicius de Moraes, an inveterate bohemian, was to become the movement's high priest, writing lyrics such as the exquisite *Eu sei que vou te amar* (I know that I will love you).

Often, though, *bossa nova*'s lyrics were reduced to a sonorous "Pam, bim-bam, bim-bam". Minimalism was the essence.

Although João Gilberto's style of guitar playing was to influence a generation of Brazilian musicians, *bossa nova* itself always remained an elitist taste in Brazil, like cool jazz in the United States, never filtering down to mass consumption.

It requires considerable skill to play the *bossa nova* guitar. One musician compared it to "talking in a long sentence, but one in which you switch language every two words". The melody flows on, but changes scale every few notes.

The next important movement in Brazilian popular music was *tropicalism*, a reaction against the cool of *bossa nova* and the socially committed 'protest sambas' which succeeded *bossa nova* in the 60s. The latter were aptly defined by literature professor Walnice Nogueira Galvão as the songs of *o dia que virá*—the day that will come. It was the period of the military regime, of increasing censorship and repression. In 1968,

Geraldo Vandré, composer of the anti-military protest song *Pra não dizer que não falei de flores* (So as not to say I didn't speak of flowers) was arrested, tortured and exiled.

Tropicalism exploded onto the scene in 1967, when *baianos* Gilberto Gil and Caetano Veloso, presented, respectively, the songs, *Domingo no Parque* (Sunday in the park) and *Alegria, Alegria* (Joy, Joy) at a São Paulo music festival.

Tropicalism shocked the purists in much the same way as Bob Dylan did the day he appeared on stage with an electric guitar. The *baianos* used all the resources of pop-rock—electric guitars and a backing group called the Beat-boys (the Beatles were then



the idols of the university class). It was loud, anarchic and irreverent, mixing concrete images of Brazil with international junk culture in striking juxtapositions. Once they got over the shock, Brazilian audiences were, for the first time, driven to delirium.

In 1969, the alarmed military government arrested Caetano and Gil, eventually forcing them into exile in London.

By the time they returned, in 1972, the breakthroughs of *tropicalism* had become the norm and every Brazilian group included electric instruments.

Twenty years after the advent of *tropicalism*, three singer-songwriters of that genera-

tion still dominate the more sophisticated reaches of the Brazilian musical scene: Caetano Veloso with his sinuous, poetic imagery, always one step ahead of the collective consciousness; Gilberto Gil, more direct, more African, more rhythmic; and Chico Buarque, a composer and intellectual.

Many of today's talents have made inroads on the international scene: Milton Nascimento (recording with Wayne Shorter and Gil Evans), Hermeto Paschoal and Egberto Gismonti in jazz, singers Gal Costa, Maria Bethania (Caetano Veloso's sister), the effervescent northeasterner, Elba Ramalho, Jorge Ben with his eternal, eminently danceable sambas, one of which was 'bor-



rowed' by Rod Stewart for his hit song *D'ya think I'm sexy* and resulted in an international law suit.

In the early-80s, *rock brasileiro* hit the Brazilian music scene with a whole new cast of young singers and groups. Musically, *rock brasileiro* is largely a second-hand incorporation of international trends. The innovative element is its contemporary language: direct, urban, often humorous, mocking, or ironic, dealing with sex and emotions

Left, open-air concert in Rio park. Above, Chico Buarque.

openly, rather than through the veils of romanticism and suggestion so dear to Brazil's Catholic-lyrical tradition.

For real musical innovation in the mid-80s one must look to the city of Salvador, State of Bahia, where an unprecedented 're-Africanization' is currently taking place.

It began in the late 1970s when *afoxés*, groups of dancers linked to the city's *candomblé* African religion, began to make their presence felt during Salvador's Carnival. Dressed in flowing white robes, they paraded, not to the frenetic *trio elétrico* or to samba, but to the African rhythms of the same *agogos* and drums commonly used in religious ritual.

The *afoxés* proliferated, their influence spreading outside carnival. They became the nerve-centers of a growing black consciousness movement. Simultaneously, imported L.P.'s of Bob Marley, not available then in record shops, found their way to Bahia.

Identification with reggae was immediate. Gilberto Gil gave a spine-tingling concert with Jamaican Jimmy Cliff. Soon *baianos* discovered other Caribbean rhythms and the whole of Africa.

The result is an unparalleled cultural effervescence. Each Carnival brings a new Afro-Baiano-Caribbean rhythm, a new dance, a new local idol.

BRAZILIAN MUSIC



Brazil's talent for music is so great it amounts to a national genius. Out of a rich stew of African, European and Indian influences it has produced one of the strongest and most diverse musical cultures in the world.

Most people have heard of *samba* and *bossa nova*, or of Heitor Villa-Lobos, who introduced the rhythms of Brazilian popular music to a classical audience, but they are only the tip of a very large iceberg of genres, styles, and individual talents. Music—heard in bars, on the streets, car radios, concert halls and clubs—is a constant backdrop to social life in Brazil, and Brazilians are a very musical people. Instruments help but they aren't essential: matchboxes shaken to a syncopated beat, forks tapped on glasses and hands slapped on tabletops are all that is required. And to go with the music is some of the most stunning dancing you are ever likely to see. In Brazil, no-one looks twice at a couple that would clear any European and most American dancefloors. You don't need to be an expert, or even understand the words, to enjoy Brazilian popular music, but you may appreciate it better—and find it easier to ask for the type of record you want—if you know a little about its history.

THE ROOTS: REGIONAL BRAZILIAN MUSIC

The bedrock of Brazilian music is the apparently inexhaustible fund of "traditional" popular music. There are dozens of genres, most of

them associated with a specific region of the country, which you can find in raw, uncut form played on local radio stations, at popular festivals—Carnaval is merely the best known—impromptu recitals in squares and on street corners, and in bars and *danceterias*, the dance halls that Brazilians flock to at the weekend. The two main centers are Rio and Salvador; there's little argument that the best Brazilian music comes from Rio, the Northeast, and parts of Amazonia, with São Paulo and southern Brazil lagging a little behind. *Samba*, and later *bossa nova*, became internationally famous, but only because they both happened to get off the ground in Rio, with its high international profile and exotic image. There are, though, less famous but equally vital musical styles elsewhere in Brazil, and it's difficult to see why they remain largely unknown to audiences outside the country—especially given western music's current obsession with the Third World.

Each local musical genre is part of a regional identity, of which people are very proud, and there's a distinct link between geographical rivalry and the development of Brazilian music. *Nordestinos*, in particular, all seem to know their way around the scores of Northeastern musical genres and vigorously defend their musical integrity against the influences of Rio and São Paulo, which dominate TV and national radio. A lot of people regret *canção* and *Paulista* domination of the airwaves, fearing that it's making Brazilian music homogenous, but if anything it has the opposite effect. People react against southern music by turning to their local brands—which often develop some new enriching influences, picked up along the way.

SAMBA

The best-known genre, *Samba*, began in the early years of this century, in the poorer quarters of Rio, as Carnaval music, and over the decades it has developed several variations. The deafening *samba de enredo* is the set piece of Carnaval, with one or two singers declaiming a verse joined by hundreds, even thousands, of voices and drums for the chorus, while the *bloco*, the full samba school, backs up the lead singers. A *bloco* in action during Carnaval is the loudest music you're ever likely to come across, and it's all done without the

aid of amplifiers: standing up close, the massed noise of the drums vibrates every part of your body. No recording technology yet devised comes close to conveying the sound, and on record the songs and music often seem repetitive. Still, every year the main Rio samba schools make a compilation record of the music selected for the parade, and any record with the words *Samba de Enredo* or *Escola de Samba* will contain this mass Carnaval music.

On a more intimate scale, and musically more inventive, is *samba-canção*, which is produced by one singer and a small back-up band, who play around with basic samba rhythms to produce anything from a (relatively) quiet love song to frenetic dance numbers. This makes the transition to record much more effectively than *samba de enredo*; and in Brazil it's especially popular with the middle-aged, who are not able to gyrate quite as energetically as they did in their youth. Reliable, high-quality records of *samba-canção* are anything by *Beth Carvalho*, acknowledged queen of the genre. *Alcione*, *Roberto Ribeiro*—with a strong African influence as well—*Agepê* and the great *Paulinho da Viola*, who always puts a least a couple of excellent sambas on every record he makes.

CHORO

Much less known, *choro* (literally "crying") appeared in Rio around the time of the First World War, and by the 1930s had evolved into one of the most intricate and enjoyable of all Brazilian forms of music. Unlike *samba*, which developed variations, *choro* has remained remarkably constant over the decades. It's one of the few Brazilian genres which owes anything to Spanish-speaking America, as it is clearly related to the Argentinian tango (the real River Plate versions, that is, rather than the sequined ballroom distortions that got passed off as tango outside South America). *Choro* is mainly instrumental, played by a small group. The backbone of the combo is a guitar, picked quickly and jazzily, with notes sliding all over the place, which is played off against a flute, or occasionally a clarinet or recorder, with drums and/or maracas as an optional extra. It is as quiet and intimate as *samba* is loud and public, and of all Brazilian popular music is probably the most delicate. You often find it being played as background music in bars and cafés, local

papers advertise such places. The loveliest choros on record are by *Paulinho da Viola*, especially a self-explanatory record called *Chorando*. After years of neglect during the postwar decades *choro* is now undergoing something of a revival, and it shouldn't be too difficult to catch a *choro conjunto* in Rio or São Paulo.

LAMBADA

In recent years a dance craze based on *lambada* has swept nightclubs in Europe and North America. *Lambada* is in fact a dance rather than a type of music, and the term as now used is simply a new name for quite long-established musical styles in Brazil. There's some argument over who originated *lambada* and where: the first big international *lambada* hit was actually Bolivian, and *lambada*-like rhythms are also a feature of music from lowland Bolivia. Nonetheless, most *lambada* that you hear on international dance floors is Brazilian.

What often happens, and has happened in this case, is that regional styles like *carimbó* and *fandô* (see below) are souped up and reissued under a new name. This means it's impossible to determine exactly what *lambada* is, as it encompasses a number of different styles. The one thing you can say is that most—and the best—*lambada* comes from northern Brazil and is a close relative of *carimbó*. You will actually find *lambada* records far easier to get hold of outside Brazil.

OTHER GENRES

A full list of other "traditional" musical genres would have hundreds of entries and could be elaborated on indefinitely. Some of the best known are *forró*, *maracatú*, *repentismo*, and *frevo*, described at greater length in the Northeast chapter; you'll find them all over the Northeast but especially around Recife. *Baião* is a Bahian style that bears a striking resemblance to the hard acoustic blues of the American Deep South, with hoarse vocals over a guitar singing of things like drought and migration; *carimbó* is an enjoyable, lilting rhythm and dance found all over northern Brazil but especially around Belém; and *bumba-meu-bai* is one of the strangest and most powerful of all styles, the music of Maranhão state.

SOCCER

Brazilians didn't invent the game of soccer. They just perfected it. Brazil is probably as well known around the world today for its unique brand of soccer play as it is for its coffee or Carnival.

The game arrived in Brazil just before the turn of the 20th century, brought to São Paulo by a young Brazilian-born Englishman named Charles Miller, who learned it while studying in Great Britain. His parents were part of the vanguard of British technicians who were building railways, ports and power facilities in Brazil late in the 19th century. Miller learned the game well, and upon his return to Brazil in 1895, he taught the fundamentals to his friends at the São Paulo Athletic Club (SPAC), a British community club. By 1901, a citywide soccer league was formed and SPAC became the first Brazilian champion team, winning the soccer cup three times in a row in 1902, 1903 and 1904.

But 1904 was the last time the soccer trophy in Brazil was won by British descendants. Brazilians were quick to learn the game, and beat the British at their own sport as soccer spread across the nation like a wild prairie fire.

A passion for soccer: Today, 80 years later, soccer is much more than just a "national pastime" of Brazil. It is an all-consuming passion for millions of fans. A frenzied peak is reached every four years when the World Soccer Cup is played. There are millions of players and thousands of teams. Every town, school and neighborhood has its own soccer field, ranging from a humble vacant lot to the mighty, multi-thousand-seat stadiums. Even remote Indian villages in the Amazon Basin boast soccer fields and their soccer balls are ingeniously improvised from local materials such as coconuts.

When the Brazilian national squad plays a World Cup match, the country is shut down more completely than it is during a general strike. In fact, many factory managers now install television sets on the production lines

Left, ecstatic soccer fans cheer their team on.

Soccer

A good start, if you're interested, is one of the dozens of records by the late **Luiz Gonzaga**, also known as **Gonzagão**, which have extremely tacky covers but are musically very good. They have authentic renderings of at least two or three Northeastern genres per record. His version of a beautiful song called *Asa Branca* is one of the best-loved of all Brazilian tunes, a national standard, and was played at his funeral in 1989.

THE GOLDEN AGE 1930-1960 AND THE RADIO STARS

It was the growth of radio during the 1930s that created the popular music industry in Brazil, with homegrown stars idolized by millions. The best known was **Carmen Miranda**, spotted by a Hollywood producer singing in the famous Urca casino in Rio and whisked off to film stardom in the 1940s. Although her hats made her immortal, she deserves to be remembered more as the fine singer she was. She was one of a number of singers and groups loved by older Brazilians, like **Francisco Alves**, **Ismael Silva**, **Mário Reis**, **Alceu Alves**, **Trio do Ouro**, and **Joel e Galvão**. Two great songwriters, **Ary Barroso** and **Pixinguinha**, provided the raw material.

Brazilians call these early decades a *época de ouro*, and that it really was a golden age is proved by the surviving music on record. It is slower and jazzier than modern Brazilian music, but with the same rhythms and beautiful, crooning vocals. Even in Brazil it used to be difficult to get hold of records of this era but after years of neglect there is now a widely available series of reissues called *Revivendo*, a real bargain at \$2-3 each. They send catalogues abroad, if you can't make it to Brazil to buy the records write to *Revivendo Músicas Comércio de Discos Ltda*, Rua Barão do Rio Branco 28/36—1 andar, Caixa Postal 122, Curitiba, Paraná, Brazil.

INTERNATIONAL SUCCESS THE BOSSA NOVA

With this wealth of music to work with, it was only a matter of time before Brazilian music burst its national boundaries, something that duly happened in the late 1950s with the phenomenon of *bossa nova*. Several factors led to its development: the classically trained

Tom Jobim, equally in love with Brazilian popular music and American jazz, met up with fine Bahian guitarist **João Gilberto** and his wife **Astrud Gilberto**, the growth in the Brazilian record and communications industries allowed *bossa nova* to sweep Brazil and come to the attention of people like Stan Getz in the United States, and, above all, there developed a massive market for a sophisticated urban sound among the newly burgeoning middle class in Rio, who found Jobim and Gilberto's slowing down and breaking up of what was still basically a samba rhythm an exciting departure. It rapidly became an international craze, and Astrud Gilberto's quavering version of one of the earliest Jobim numbers, *A Garota de Ipanema*, became the most famous of all Brazilian songs, "The Girl from Ipanema"—although the English lyrics are considerably less suggestive than the Brazilian original.

Over the next few years the craze eventually peaked and fell away, though not before leaving most people with the entirely wrong impression that *bossa nova* is a mediocre brand of muzak best suited to elevators and airports. In North America it eventually sank under the massed strings of studio producers, but in Brazil it never lost its much more delicate touch, usually with a single guitar and a crooner holding sway. Early *bossa nova* still stands as one of the crowning glories of Brazilian music, and all the classics—you may not know the names of tunes like *Corcovado*, *Isaura*, *Chega de Saudade*, and *Desafinado* but you'll recognize the melodies—are on the easily available double album compilations called *A Arte de Tom Jobim* and *A Arte de João Gilberto*; Jobim's is the better of the two.

in a mostly futile effort to keep absenteeism minimum on World Cup game days. Most businesses, however, simply close down for the duration of the match and for the subsequent celebration, if Brazil wins.

Known as *futebol*, soccer has become as firmly entrenched as samba in Brazil. The game is so immensely popular that some of the world's largest stadiums have been erected in Brazil. Rio de Janeiro's gigantic oval Maracana can seat (or, better, stand and cram) 180,000 persons. Morumbi Stadium in São Paulo can hold up to 120,000 onlookers and five other Brazilian stadiums can easily handle 80,000-100,000 spectators.

Probably one of the reasons *futebol* has

Santos Soccer Club. One year later, in 1958, he led the national team to Brazil's first World Cup championship. Four years later Pele together with another Brazilian soccer legend, Garrincha, propelled Brazil to its second consecutive world championship.

The Brazilian dynamo was injured in 1966 when opposing teams at the World Cup competition in London discovered that by confining Pele on the field, they could neutralize the Brazilian team. A victim of tight defense and foul play, Pele was forced out of the championship. Four years later, he was back and led Brazil to a record third World Cup title. He was named the tournament's most valuable player. In 1977, Pele retired,



become so popular in Brazil is that it is a sport readily accessible to youths of all social classes. The game has attracted many young players from Brazil's slums, who see the sport as a ticket out of poverty and who are encouraged by the many rags-to-riches stories of poor kids who became rich and famous through their talents on the field.

The king of soccer: The richest and the most famous is Edson Arantes do Nascimento, better known to the world as Pele, the king of soccer. A frail-looking slum boy from a small city in the state of São Paulo, Pele had never even owned a pair of shoes when he was contracted at the age of 15 to play for the

having scored an extraordinary 1,300 goals. No other player has even reached 1,000.

The dream of millions of youths is to follow Pele's example and play for one of the major metropolitan clubs, such as Flamengo, Vasco, Botafogo or Fluminense in Rio de Janeiro; São Paulo Futebol Club, Santos, Corinthians or Palmeiras in São Paulo; Gremio or Internacional in Porto Alegre; Atletico Mineiro and Cruzeiro in Belo Horizonte; and Bahia in Salvador, all keen contenders for the national title.

The ultimate honor for any player is to be picked for the national team, formed from the total professional player pool. The for-

tones of this team—and its players—are followed with passion by the fans. Instant fame or national shame can ride on a few seconds' action during an important match.

The World Cup: In fact, the entire mood of the country can be altered by the success or failure of the national team in an important tournament. In 1970, for instance, the victory of the national squad's third World Cup gave a tremendous shot of popularity to the dictatorial military government headed by President Emilio Garrastazu Medici. At the time the government was bogged down in a messy internal war against urban guerrillas. To this day, General Medici's term in office is remembered more for the victories of the



national soccer squad than for his accomplishments in governing.

Many distinguished soccer commentators consider the 1970 squad to have been the best. Soccer fans around the world were enthralled by the fluid attacking, marvelous ball handling and malicious play-making of the Brazilians during the Mexico City tournament. The names of many great players on the team are still invoked nostalgically to-

day—Pele, Tostao, Gerson, Carlos Alberto and Jairzinho, among the most remembered. The win was certainly the zenith of Brazilian soccer and culminated in the retiring of the prestigious Jules Rimet Cup for having won the third world title.

Since the memorable 1970 World Cup, however, no Brazilian squad has made the finals of the World Cups in 1974, 1978, 1982 or 1986. Yet it is also true that Brazil is the only country that has always made it into the World Cup tournament. According to die-hard Brazilian fans, Brazil's World Cup drought is not due to a decline in the level of Brazilian play but to keener competition and the domestic squabbling among club owners and politicians who want to take part in the selection process for the national team. No matter. The Brazilian style of play, with its superb dribbling and incredible virtuosity, continues to amaze the world.

The fans: Brazilian fans are eternally hopeful and are, in fact, an unbelievable breed unto themselves. While Brazil's players are considered the top talent in the world, their fans are also considered some of the most enthusiastic in the world.

One of the "you-can't-miss-it" attractions of a visit to Brazil is a soccer league classic match, such as Rio's Flamengo versus Fluminense in Maracana Stadium (a match traditionally known as "Fla-Flu").

Even if the game is dull, the spectacle of the fans is worth the price of admission. At a Fla-Flu, the rooting sections are as much a part of the action as are the players. Organized into fanatical sub-groups, they wave gigantic banners, sing and dance with unmatched energy and let loose barrage after barrage of fireworks before, during and after the game—and especially when one of the teams scores a goal, making the whole experience exhilarating.

At the finish of the Brazilian national championship, which takes six months and involves up to 44 teams, the final game day becomes a virtual national holiday. If you are visiting the hometown of the national champion on the evening the title is won, prepare yourself for an unforgettable experience. Hundreds of thousands of fans will emerge into the streets for a night of carousing and merry making, a celebration that can make even a Brazilian Carnival look dull by comparison.

Left, professional soccer game in Rio's giant Maracana stadium. Above, "sand lot" soccer players begin young.



FOOD DIGEST

WHAT TO EAT

A country as large and diverse as Brazil naturally has regional specialties when it comes to food. Immigrants, too, influence Brazilian cuisine. In some parts of the south, the cuisine reflects a German influence; Italian and Japanese immigrants brought their cooking skills to São Paulo. Some of the most traditional Brazilian dishes are adaptations of Portuguese or African foods. But the staples for many Brazilians are rice, beans and manioc.

Lunch is the heaviest meal of the day and you might find it very heavy indeed for the hot climate. Breakfast is most commonly *café com leite* (hot milk with coffee) with bread and sometimes fruit. Supper is often taken quite late.

Although not a great variety of herbs is used, Brazilian food is tastily seasoned, not usually peppery—with the exception of some very spicy dishes from Bahia. Many Brazilians do enjoy hot pepper (*pimenta*) and the local *malagueta* chilis can be infernally fiery or pleasantly nippy, depending on how they're prepared. But the pepper sauce (most restaurants prepare their own, sometimes jealously guarding the recipe) is almost always served separately so the option is yours.

Considered Brazil's national dish (although not found in all parts of the country), *feijoada* consists of black beans simmered with a variety of dried, salted and smoked meats. Originally made out of odds and ends to feed the slaves, nowadays the tail, ears, feet, etc. of a pig are thrown in. *Feijoada* for lunch on Saturday has become somewhat of an institution in Rio de Janeiro, where it is served *completa* with white rice, finely

shredded kale (*couve*), *farofa* (manioc root meal toasted with butter) and sliced oranges.

The most unusual Brazilian food is found in Bahia, where a distinct African influence can be tasted in the *dendê* palm oil and coconut milk. The Bahianos are fond of pepper and many dishes call for ground raw peanuts or cashew nuts and dried shrimp. Some of the most famous Bahian dishes are *Vatapá* (fresh and dried shrimp, fish, ground raw peanuts, coconut milk, *dendê* oil and seasonings thickened with bread into a creamy mush); *moqueca* (fish, shrimp, crab or a mixture of seafood in a *dendê* oil and coconut milk sauce); *xinxim de galinha* (a chicken *fricasse* with *dendê* oil, dried shrimp and ground raw peanuts); *caruru* (a shrimp-okra gumbo with *dendê* oil); *bobô de camarão* (cooked and mashed manioc root with shrimp, *dendê* oil and coconut milk); and *acarajé* (a patty made of ground beans fried in *dendê* oil and filled with *vatapá*, dried shrimp and *pimenta*). Although delicious, beware of the fact that the palm oil and coconut milk can be too rich for some digestive tracts.

Seafood is plentiful all along the coast, but the Northeast is particularly famed for its fish, shrimp, crabs and lobster. Sometimes cooked with coconut milk, other ingredients that add a nice touch to Brazilian seafood dishes are coriander, lemon juice and garlic. Try *peixe à Brasileiro*, a fish stew served with *pirão* (manioc root meal cooked with broth from the stew to the consistency of porridge) and a traditional dish made all along the coast. One of the tastiest varieties of fish is *badejo*, a sea bass with firm white meat.

A favorite with foreign visitors and very popular all over Brazil is the *churrasco* or barbecue, which originated with the southern *gaúcho* cowboys who roasted meat over an open fire. Some of the finest *churrasco* can be eaten in the South. Most *churrascarias* offer a *rodízio* option: for a set price diners eat all they can of a variety of meats. Waiters bring spits of barbecued beef, pork, chicken and sausage to your table and slice off the piece you select right onto your plate.

The cooler climate in Minas Gerais will whet your appetite for the state's hearty pork-and-bean cuisine. Try *tutu* (mashed black beans thickened with manioc meal

into a mush) or *feijão tropeiro* (literally, mule skinner beans: *fradinho* beans, bacon and manioc meal). Mineiros eat a lot of pork and produce some very tasty pork sausage called *linguiça*. Minas is also corn country and a dairy state, lending its name to Brazil's fresh, bland, white *queijo minas* cheese.

A few exotic dishes can be found in the Amazon region, including those prepared with *tucupí* (made from manioc leaves and having a slightly numbing effect on the tongue), especially *pato no tucupí* (duck) and *tacacá* broth with manioc starch. There are also many varieties of fruit that are found nowhere else. The rivers produce a great variety of fish, including piranha giant *pirarucu*. River fish is also the staple in the Pantanal.

In the arid inland areas of the Northeast, life is frugal, but there are some tasty specialties, like *carne seca* or *carne de sol* (dried salted beef, often served with squash) and roast kid. Bananas (especially certain varieties that are only eaten cooked) are often served together with other food. Tapioca (the starch leached out of the manioc root when it is ground into meal) is popular all over the Northeast in the form of *bríjux* (like a snowy white tortilla, usually stuffed with shredded coconut) and *cuscuz* (a stiff pudding made of tapioca, shredded coconut and coconut milk).

Two Portuguese dishes that are popular in Brazil are *bacalhau* (imported dried salted codfish) and *cozido*, a glorified "boiled dinner" of meats and vegetables (usually several root vegetables, squash and cabbage and/or kale) served with *pirão* made out of broth. Also try delicate *palmito* palm heart, served as a salad, soup or pastry filling.

Salgadinhos are a Brazilian style of finger food, served as appetizers, canapés, ordered with a round of beer or as a quick snack at a lunch counter—a native alternative to U.S.—style fast food chains that are also very evident in the country. *Salgadinhos* are usually small pastries stuffed with cheese, ham, shrimp, chicken, ground beef, *palmito*, etc. There are also fish balls and meat croquettes, breaded shrimp and miniature quiches. Some of the bakeries have excellent *salgadinhos* which you can either take home or eat at the counter with a fruit juice or soft drink. Other tasty snack foods include *pão*

de queijo (a cheesy quick bread), and *pastel* (two layers of a thinly rolled pasta-like dough with a filling sealed between, deep-fried). Instead of French-fried potatoes, try *aipim frito* (deep-fried manioc root).

Many Brazilian desserts are made out of fruit, coconut, egg yolk or milk. Compotes and thick jams, often served with mild cheese, are made out of many fruits and also out of squash and sweet potatoes. Avocado is also used as a dessert, mashed or whipped up in the blender with sugar and lemon juice. Fruit mousses are light when the weather's hot—passion fruit, mousse is especially nice. And there are wonderful tropical fruit sherbets and ice creams. Coconut appears in many types of desserts and candies—side-walk vendors sell molasses-colored and white *cocadas*. Portuguese-style egg yolk desserts are delicious, especially *quindim* (a rich sweet egg yolk-coconut custard). *Doce de leite* is a Brazilian version of caramel, made by boiling milk with sugar, sometimes stopping at a consistency for eating with a spoon (often served with cheese). *Pudim de leite* is a very common dessert, a sweet pudding made with sweetened condensed milk and caramel syrup. Manioc also returns to the table for dessert in the form of *bolo de aipim*, despite the name, more of a pudding than a cake, made with the grated root and coconut. Special sweet shops sell *docinhos* (home-made bonbons) and a variety of sweet snacks. One of the most special desserts (and after a large meal on a hot day perhaps the most appropriate) is the wonderful tropical fruit—there's always something exotic and delicious in season.

FEIJOADA: A NATIONAL DISH

There is nothing more *carioca* than Saturday *feijoada*.

From humble origins, this bean dish with its traditional accompaniments has been elevated to the status of Brazil's national dish, a favorite of the rich, poor and visitors from abroad. Variations using different kinds of beans, meats and vegetables can be found all over Brazil, but it is the famous black bean *feijoada* of Rio de Janeiro that is considered the *feijoada*.

In Rio, *feijoada* for lunch on Saturday is an institution. Although technically a lunch, it is served all afternoon and *cariocas* often linger at the table for hours. Theoretically, it is possible to eat lightly at such a meal, but you will probably never meet anyone who has maybe because there are just so many ingredients to try or simply because it's so tasty. Or perhaps because the custom

of getting together with friends has made it a leisurely affair.

Whatever it is that leads people to eat so heartily when a *feijoada* is spread out before them, it is a good idea to arrive at the restaurant with a healthy appetite. Swimming or walking on the beach might help you get into shape for your first *feijoada*. Wait until mid-afternoon to put a special edge on your appetite, then ask your hotel to recommend a good restaurant—some are famous for their *feijoada completa*, including several of Rio's best hotels: Sheraton, Caesar Park and Inter-Continental.

What is this *feijoada*? The original version was eaten by slaves. To the pot of beans were added odds and ends, leftovers that were not welcome on the master's table.

Nowadays, a *feijoada* includes ingredients that the slaves never saw in their bean pot (although tradition calls for such delicacies as the ears, tail, feet and often the snout of a pig, the better restaurants today leave these out). Into the modern *feijoada* goes a variety of dried,

Feijoada
served
buffet-style.

salted and smoked meats, including salt pork, dried beef, tongue, pork loin and ribs, sausage and bacon. The beans, which seem to be a mere pretext for eating all that, are seasoned with onion, garlic and bay leaves, and cooked for hours with the generous amounts of flavorful meats.

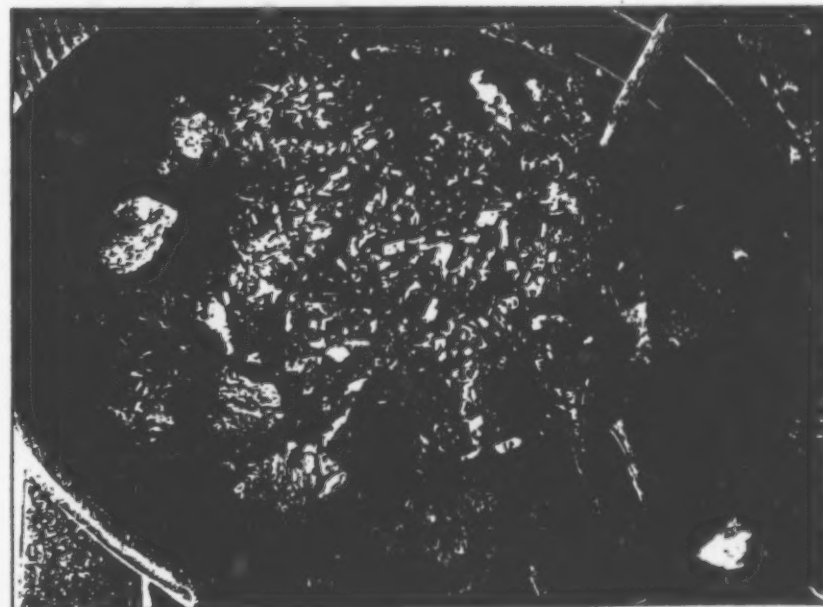
That is the basic dish; *feijoada* accompaniments are considered inseparable. First a *caiprinha* (lime slices crushed inside a glass with sugar, ice and *cachaca* or sugarcane liquor) is served as an *abrideira* (literally, opener) or appetizer. Side dishes include white rice, over which the beans are ladled, bright green kale (shredded fine and sautéed), orange slices, which counterbalance the fatty meats, and *farofa* which is made of manioc flour sautéed in butter, sometimes with onion, egg or even raisins. Many restaurants will also include crisply fried bacon with the rind (*torresmo*). Meats are usually served on a separate platter from the beans.

A special touch, which is optional, is

hot pepper. Ask for *pimenta*, tiny *malagueta* chilies similar to Mexican *jalapenos*. If you really like it hot, crush a few on your plate before dishing up your food. A special bean sauce with onions and hot pepper is also served separately and, depending on the restaurant, this can be extremely hot. It is best to try a drop of the liquid first to see how hot it is before proceeding.

Although most salt is soaked out of the meats before being added to the beans to cook, you will soon feel the need for a cool refreshment, especially if you went for the *pimenta*. If you did well with your first *caiprinha*, try another, but be careful—they are potent. Good, cold Brazilian beer should down all that quite well.

You will probably be surprised that this rather heavy repast is popular all year round, even in the hottest summer months. And you may be amazed at how much you end up eating. But you will certainly take off your hat (and unbuckle your belt) to Brazil's most tempting national dish.



Cured meats
add flavor to
beans.

BAHIAN CUISINE

To the uninitiated stomach, Bahian cooking can be a bit heavy. However, once they've tried it most people agree that this unique Afro-Brazilian cuisine is delicious and satisfying.

Though it contains contributions from the Portuguese colonists and the native Indians, by far the most important influence comes from the African slaves, who not only brought their own style of cooking with them, but also modified certain Portuguese dishes with special African herbs and spices.

Bahian cuisine is characterized by the generous use of *malagueta* chile peppers and *dendê* oil, which is extracted from an African palm that grows well in the northeastern climate. Several Bahian dishes also contain seafood (usually shrimp), coconut milk, banana and okra.

Moqueca, one of the region's most

popular dishes, is a mixture of shrimp or other seafood, coconut, garlic, onion, parsley, pepper, tomato paste and the ubiquitous *dendê* oil, sautéed over a low flame and served with rice cooked in coconut milk. In colonial days, this ragout was wrapped in banana leaves and roasted in embers.

Another traditional dish is *vatapá*, which is usually based on seafood but can also be made with chicken. Besides *dendê* and coconut, this stew-like dish also contains ground peanuts and chopped green peppers. *Caruru de Camarão*, another stew, differs from the first two dishes in that it includes both fresh and dried shrimp, as well as sliced okra.

In better restaurants, these dishes are served with a hot *malagueta* sauce. Try the food first before adding any pepper. Sometimes pepper is added directly to the dish and the cook may ask you if you like your food *quente* (hot). Until you get used to the strong flavors of the *dendê* and the *malagueta*, it is best to say no. The word hot, in this land, has

Bahian meal:
seafood,
palm oil,
coconut milk
and pepper.



Vendor tries
acarajé bean
patties.

nothing to do with temperature.

Experienced Bahian cooks use earthenware pots. This old African tradition is borne out by the fact that earthenware holds in heat better than other materials. In fact, most Bahian dishes are served in these pots, often the very ones they were cooked in.

The hotels are a good place to kick off your culinary adventure, since they tend to go a little easier on the *dendê*. One of the best places in the city is *Camaféu de Oxossi*, whose cooks manage to maintain the integrity of the dish without overdoing the condiments. This restaurant, run by an Angolan family, is located on the top floor of the Mercado Modelo and is open daily for lunch, from 11 a.m. to 6 p.m. Here you can sit out on the terrace overlooking the bay and enjoy *batidas* (fruit drinks made with *cachaça*, a pale liquor distilled from sugarcane), excellent Bahian cuisine and fruit desserts.

Speaking of desserts, the women of Bahia (called *baianas*), are among the world's great confectioners. They concoct sweets from simple ingredients such as coconut, eggs, ginger, milk, cinnamon and lemon. *Cocada*, coconut candy boiled in sugar water with a pinch of ginger or lemon, is a favorite. *Ambrosia*, made with egg yolks and vanilla; tapioca; fried croquettes; and *quindim* (little sticky cakes made from eggs and coconut), are other delights. You can buy these from *baianas* in the more sophisticated parts of town, such as Rio Vermelho, and on Piatã and Itapuã beaches.

Baianas, dressed in traditional white off-the-shoulder blouses and generous full skirts, and adorned with colorful bangles and beads (called *balagandãs*), set up shop daily in thatched-roof kiosks or at improvised tables where they serve homemade sweets and the *acarajé*, a Bahian hamburger. Your visit to Bahia is not complete without trying *acarajé*. But try it on one of the above-mentioned beaches, or at a place that has been recommended to you. That way you're sure of getting a fresh product, and not one that was fried in last week's oil.

Acarajé is prepared from a batter made of *fradinho* beans (similar to black-eyed peas or navy beans) that have been soaked overnight and then had their skins removed. The beans are mashed together with ground shrimp and onion and plunged by the spoonful into hot *dendê* oil.

The *baiana* splits this bean dumpling to fill it with a sauce resembling *vatapá*, and with the knife in her hand poised over a jar of *malagueta*s, she will smile and ask if you want your *acarajé quente*. *Acarajé* is a wonderful treat between meals, have it with a beer at one of the beach-front bars.

Among Salvador's best restaurants for Bahian food are *Camaféu de Oxossi*, the *Casa da Gamboa*, *Bargaco*, *Agdã*, *Praiano* and *Senac*. Good hotel restaurants are the *Quatro Rodas*, *Bahia Othon Palace* and *Pousada do Carmo*. Some restaurants offer Bahian cuisine together with folklore show. Good bets are *Solar do Unhão*, *Tenda dos Milagres* and *A Moenda*.



Bahian Cuisine

DRINKING NOTES

Brazilians are great social drinkers and love to sit for hours talking and often singing with friends over drinks. During the hottest months, this will usually be in open air restaurants where most of the people will be ordering *chope*, cold draft beer, perfect for the hot weather. Brazilian beers are really very good. Take note that although *cerveja* means beer, it is usually used to refer to bottled beer only.

Brazil's own unique brew is *cachaça*, a strong liquor distilled from sugar cane, a type of rum, if you will, but with its own distinct flavor. Usually colorless, it can also be amber. Each region boasts of its locally produced *cachaça*, also called *pinga*, *cana* or *aguardente*, but traditional producers include the states of Minas Gerais, Rio de Janeiro, São Paulo and the northeastern states where sugar cane has long been a cash crop.

Out of *cachaça*, some of the most delightful mixed drinks are concocted. Tops is the popular *caipirinha*, also considered the national drink. It's really a simple concoction of crushed lime—peel included—and sugar topped with plenty of ice. Variations on this drink are made using vodka or rum, but you should try the real thing. Some bars and restaurants mix their *caipirinhas* sweeter than you may want—order yours *com pouco açúcar* (with a small amount of sugar) or even *sem açúcar* (without sugar). *Batidas* are beaten in the blender or shaken and come in as many varieties as there are types of fruit in the tropics. Basically fruit juice with *cachaça*, some are also prepared with sweetened condensed milk. Favorites are *batida de maracujá* (passion fruit) and *batida de coco* (coconut milk), exotic flavors for visitors from cooler climates. When sipping *batidas*, don't forget that the *cachaça* makes them a potent drink, even though they taste like fruit juice.

Straight *cachaça* or beer is what the working class Brazilian will drink in the neighborhood *botequim*, little bars where you drink standing up at the counter. Some of these will serve *cachaça* steeped with herbs—considered to be “good for whatever ails you.” The *botequins* are male-dominated; while women are not barred and won't usually be hassled, you may not feel comfortable being the only female in this male stronghold. And you will be more obvious as a foreigner.

Try the Brazilian wines. Produced in the cooler southern states, they are quite good. Restaurants offer a selection of the best—ask the *maitre d'* for help in ordering what you like. *Tinto* is red, *branco* is white and *rosé* is the same; *seco* is dry and *suave*, which actually means soft, refers to the sweetness of the wine. Excellent wines

imported from Argentina and Chile are not expensive in Brazil, so you may want to take advantage of this.

The usual variety of spirits are available, both *importado* (imported) and *nacional* (domestic). There are no really good Brazilian whiskeys and imports are very expensive. Some of the brands you may be familiar with are produced locally—you will know by the price.

Among the non-alcoholic beverages, a real treat are the fresh fruit juices. Any hotel or restaurant will have three or four types but the snack bars specializing in *suco de fruta* have an amazing variety. The fruit is on display—guavas, mangoes, pineapples, passion fruit, persimmons, tamarind, as well as more familiar apples, melons, bananas and strawberries—all as tasty as they are colorful. They will also whip up a glass of lemonade for you or squeeze a plain old orange. All juices are made fresh for each order. Delicious fruit milkshakes called *vitaminas* make a nutritious snack. Most common are the *mista* or mixed fruit—usually papaya and banana with a touch of beet root to give it a pretty color; *banana com aveia*, which is banana and raw oatmeal; and *abacate* which is made of avocado. These are great for breakfast.

If you've never tasted coconut juice—the colorless liquid contained in the shell—you can stop at a street vendor, often a trailer near the beach. Restaurants or bars that serve *água de coco* will usually hang the *cocos* near the door (pronounced similar to cocoa). So if you want hot chocolate, ask for *chocolate quente*, other wise you'll probably get a coconut. The top is lopped off and you drink the juice through a straw. After drinking your fill, ask to have the *coco* split open to sample the soft, gelatin-like “flesh” that is beginning to form inside the shell.

Another tropical treat is sugarcane juice, served at snack bars that advertise *caldo de cana*. Street vendors use a crank wringer to squeeze the juice. Naturally, the juice is sweet with a pleasant, subtle flavor.

Among the soft drinks, you will find the familiar Coca-Cola and Pepsi products as well as domestic brands. A uniquely Brazilian soft drink is *guaraná*, flavored with a small Amazon fruit. Quite sweet, but good, it is a favorite with children.

Bottled mineral water (*água mineral*) is available everywhere, both carbonated (*com gás*) and plain (*sem gás*), and its best for visitors to stick to it. Although water in the cities is treated, people further filter it in their homes and if you are a houseguest, you will no doubt be served *água filtrada*. It's common sense not to drink unfiltered tap water.

If you are terribly traditional and can't do without your morning tea, never fear. Tea is grown in Brazil and many of the fancier hotels and restaurants can even offer you an English brand. Try the indigenous South American mate (pronounced maw-tchee) tea. The black tea is usually drunk as a refreshing iced tea; the green tea, called *chimarrão*, is sipped through a silver straw with a strainer at the lower end in Brazil's far south—a gaucho tradition.

Finally there is wonderful Brazilian coffee. *Café* is roasted dark, ground fine, prepared strong and taken with plenty of sugar. Coffee mixed with hot milk (*café com leite*) is the traditional breakfast beverage throughout Brazil. Other than at breakfast, it is served black in tiny demitasse cups, never with a meal. (And decaffeinated is not in the Brazilian vocabulary). These *cafezinhos* or “little coffees”, offered the visitor to any home or office, are served piping hot at any *botequim* (there are even little stand-up bars that serve only *cafezinho*). However you like it, Brazilian coffee makes the perfect ending to every meal.

WINE COUNTRY

Although it came late to Brazil, wine production has taken a firm hold in the country. Brazil's wine industry is concentrated in the coastal mountains of Rio Grande do Sul, an area that is responsible for 90 percent of national production. Here, vineyards line the slopes and lush green valleys of a region whose principal cities are Caxias do Sul, Bento Gonçalves and Garibaldi.

Italian Immigrants: The grapes and resulting wines were first brought to Rio Grande by Italian immigrants who arrived in the 1880s. Since then their descendants have carried on the tradition. Today the cities and small farms of this area still retain an air of Italy about them. Cheeses and salamis hang from the ceilings of the prized wine cellars of the region's small farmers, many of whom make their own wine, cheese and pasta. This culinary combination is also

found in the area's restaurants, heavily dominated by Italian cuisine.

The starting point for a visit to Brazil's Wine Country is Caxias do Sul, a booming industrial city tucked away in the mountains. Prosperous and middle class, Caxias is home to the region's Grape Festival held every year in March. Festivals are part of the life in Wine Country: in addition to the Caxias grape festival, Garibaldi holds a Champagne Festival and Bento Gonçalves a Wine Festival. All are weeks-long parties with wine flowing freely). The leading vineyard in Caxias is the *Chateau Lacave*, headquartered in a replica of a European castle, complete with drawbridge. In the city proper is the cantina of the *Granja União* vineyard. The cantinas are in effect tasting rooms for the wineries and are found scattered throughout the region's principal cities. The real tasting treats of Wine Country are found in and around Garibaldi and Bento Gonçalves, the recognized capitals of the wine-growing region.

Along the road, just outside of Gar-

ibaldi, is the *Maison Forestier*, which today is Brazil's top producer of quality table wines. Owned by Seagram's, Forestier represents the trend in Brazilian wine production. Up until the 1970s, national consumption was limited and confined mainly to relatively undistinguished table wines. In the mid-70s, however, Forestier and other leading vineyards began to invest in quality, because of the growing demand for good wines. Using imported varieties of grapes (mainly from Europe although recently Californian grapes have been added), over the next 10 years, Forestier and the others began to turn out increasingly higher quality products. While the process is not yet complete, today Brazilian wines, especially the whites, have made a major leap in quality. Several brands are now exported, mainly to the United States, and by the end of the century it is expected that Brazil's wines will be challenging Chile and Argentina for leadership in South America.

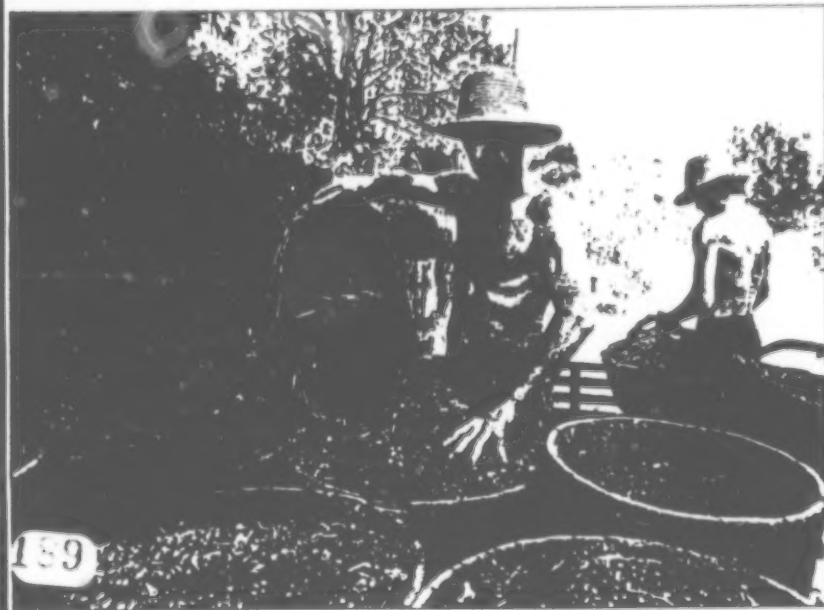
Guided tours: At Forestier and the

other large wine producers, guided tours are available. Most of the wine makers still cling to the old tradition of oaken barrels but some are stepping into the high tech world of stainless steel vats and tight quality controls. The *piece de resistance* of any vineyard tour is the generous tasting session at the end. For a full-scale introduction to Brazilian wines, begin at Forestier then continue on to Bento Gonçalves for a visit to the *Aurora Cooperative*.

Bento is also home to several smaller producers including *Salton*, *Monaco*, *Riograndense* and *Embrapa*. If you are still on your feet, head back to Garibaldi for a sampling of the best in Brazilian champagnes (while showing marked improvement in recent years, Brazil's champagnes are for the moment trailing the country's white wines in quality. They are, however, ahead of the reds). The most respected champagne producers are *Peterlongo*, French-owned *Moet-Chandon*, *Georges Aubert*, *Chateau d'Argent* and *Vinicola Garibaldi*.

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Guided tours: At Forestier and the



POLITICAL PARTIES IN BRAZIL

BACKGROUND INFORMATION:

- * No party has a majority
- * 2 types: a. Those with ideological statements & stable policy
b. Those with flexible, mixed policies.
- * It is very easy to establish a political party in Brazil. Obtain 100 signatures from anyone, not necessarily registered voters, and create a political party. Result, unstable political party and government system.
- * Collor was originally a member of the PDS party. He could not obtain enough political support to be nominated President. He created his own party, PRN, just for his own political goals. The Governor of Rio de Janeiro did the same thing.
- * Once elected from one party, candidates may switch to become members of another political party after the election.
- * Today's multi-party political system in Brazil is a result of anti-military period.
- * Voting age= 16, however, ages 16-18 are not obligated to vote. Age 18- and above, are obligated to vote. National Identity card is tied to the work permit.
- * Black community is divided into small, weak political parties. No voting bloc to select their candidates. Small percent of black representation. Low voter turnout.
- * Very complicated voting system for election. A proportional system with an open list vote total determines who will be elected. Political fight is from inside the party for election, not necessarily against the opposition party.

POLITICAL PARTIES IN BRAZIL

* Political line-up 7/10/92 lecture by Dr. Carlos Estevao Martins,
Sao Paulo

for the Government: representing ARENA, military, official party

PFL: Liberal Front Party, 5-10% in office

PDS: Social Democratic Party

PRN: Party of National Reconstruction, Collor

PTB: Labor Party

for the Opposition: representing NDB, officially tolerated
opposition

PMDB: Largest party. 110 Congressmen, 6 Governors, many Mayors

PT: Labor Party

PDT: Democratic Labor Party, Gov. of Rio, 30-40 Congressmen

PSDB: Brazilian Social Democratic Party

PPS: Former Communist Party split PPS = moderate,
like Italian Communist Party

PCB: Radical Communist Party, revolutionary, rejects democracy

POLITICAL PARTIES IN BRAZIL

* Strength of Political Parties by Geography, Economics and Race

PDT: Labor Party, Rio de Janeiro, Rio Grande del Sul,
Espirito Santo, Eastern & Southern strength

PSDB: Sao Paulo

PT: Sao Paulo, Rio Grande del Sul, Minas Gerais,
Rio de Janeiro
Workers & new middle class, lower level professionals:
teachers, bank clerks, engineers, self-employed, lower
government officials.

PFL: Northeast, Bahia

PMDB: Amazon, Parana, Brasilia, Sao Paulo, Parana. Attracts
both modern and traditional states. Middle class party
with some lower (not working class) class membership

Northeast, black majority in Bahia, has elected a white
Governor

Rio Grande del Sul, white majority has elected a black
Governor



Upper is better than: Pockline - 39000

The favelas

There's another side to Rio that says much about the divisions within the city—the favelas. Although not exclusive to the capital, these slums are all the more stark in Rio because of the plenty and beauty that surrounds them. In a low-wage economy, and without even half-decent social services, life is extremely difficult for the majority of Brazilians. During the last twenty years the rural poor have descended on urban centers in search of a livelihood. Unable to find accommodation, or pay rent, they have established shanty towns on any available empty space, which in Rio usually means the slopes of the hills around which the city has grown.

They start off as huddles of cardboard boxes and plastic sheeting, and slowly expand and transform as metal sheeting and bricks provide more solid shelters. Clinging precariously to the sides of Rio's hills, and glistening in the sun, they can from a distance appear not unlike a medieval Spanish hamlet, perched secure atop a mountain. It is, however, a spurious beauty. The favelas are creations of need, and their inhabitants are engaged in an immense daily struggle for survival, worried by the prospect of landslides, caused by heavy rains, leaving their dwellings from their tenuous hold on precipitous inclines. The people who live there are denied public services, and are forced to live in conditions which promote ill health—little better in fact than the squalor that typified Rio de Janeiro in the seventeenth century. Bound together by their shared poverty and exclusion from effective citizenship, within their communities the favelados display a great resourcefulness and cooperative strength in their struggle to force the authorities to meet their needs.

SUPERMERCADOS

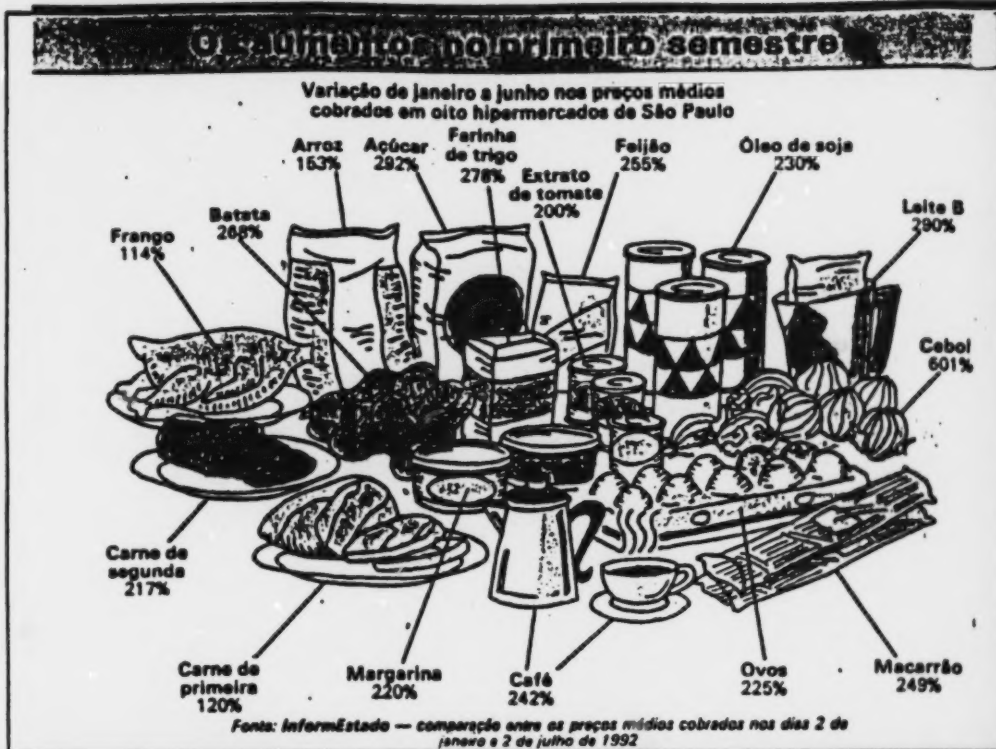
Vendas aumentam apenas 1,5%

Balanço do semestre revela oferta maior do que a procura até de gêneros básicos

CECILIA ZIONI

Os supermercadistas paulistas poderiam tirar 30 de cada 100 pacotes expostos ou latas oferecidas nas gôndolas, despedir um terço de seus funcionários e até diminuir o espaço da loja sem que o cliente sentisse falta de nada. A imagem é montada por Armando Peralta, presidente da Associação Paulista de Supermercados (Apas), quando analisa o desempenho do setor no primeiro semestre do ano. Segundo a Apas, há sobra de 30% a 40% entre a demanda dos clientes e a oferta dos supermercados, que consideram ter mais área de venda, caixas e funcionários do que seriam necessários.

Ontem, a Associação Brasileira de Supermercados divulgou o resultado do semestre: o faturamento caiu 1,5% em relação ao mesmo período de 1991. Com salário comprando apenas um quarto do que comprava no começo do ano, o consumidor passou os seis primeiros meses do ano fazendo economia. Não pôde, por falta de dinheiro, aproveitar-se do reajuste de preços da comida, que ficou abaixo da inflação, projetada para 250% no primeiro semestre. O quadro mostra como cresceram os preços de alguns dos alimentos básicos. Poucos ultrapassaram a marca da inflação e mesmo os que chegaram perto só o fizeram no final do período, depois de meses de estabilidade. Em termos reais, produtos como a carne e o arroz estiveram baratos este ano. Até maio, o preço da carne não crescera nem 100%; em junho, aproveitando a relativa folga de dinheiro trazida pelo reajuste do salário mínimo, subiu de 10% a 20%. Coisa semelhante aconteceu com o preço do arroz: teve alta de 83% até maio, mas fechou o semestre com 153%. A origem da alta, dizem os atacadistas, está na política oficial de preços mínimos: o governo está pagando preço maior do



que o de mercado e os produtores aproveitam para fazer a caixa que não conseguiram antes. Mesmo nos meses de preço baixo, pouco se vendeu de carne e arroz — os supermercadistas calculam que o consumo desses alimentos caiu, neste ano, 30% e 20%, respectivamente.

Compensação — Sinal dos tempos, segundo o professor de Economia e consultor da Associação Brasileira de Supermercados (Abas), Nelson Barrizelli, é a maior facilidade com que indústria e comércio, agora, encaram a ideia de parceria e de promoções conjuntas para tentar recuperar posição no mercado. Neste ano, diz Armando Peralta, da Apas, até as chamadas figurinhas difíceis de

antes foram negociadas mais facilmente: leite em pó, papel higiênico, óleo de soja. Explica: em vez de impor preços, como no passado, a indústria de leite em pó agora dá desconto; em vez de explodir, o preço do papel higiênico não passou a inflação; terminou a mania de estocar óleo de soja em casa e o produto até sobra nas lojas.

Segundo Barrizelli, o semestre difícil ensinou várias lições ao vendedor e ao comprador (ver quadro). O consumidor conhece e acompanha preço de 20 produtos de consumo básico e frequente, analisa mais friamente as ofertas e promoções, não se deixa convencer por descontos inferiores à inflação e compra o máximo assim que recebe o salário.

O comportamento diante da crise

O consumidor

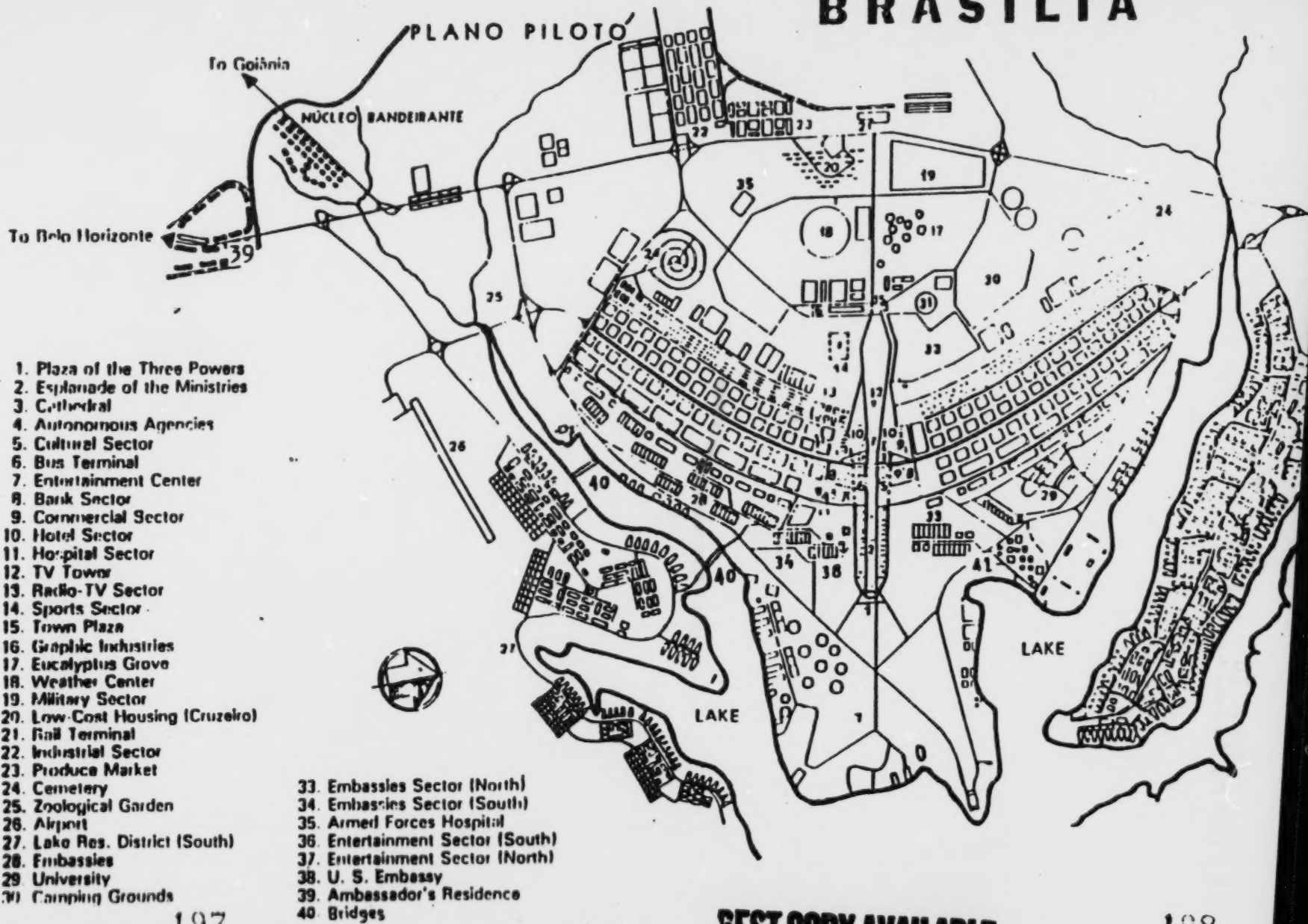
- Vai menos ao supermercado
- Faz compra do mês assim que recebe o salário
- Limita ao máximo a compra dos chamados supérfluos
- Acompanha preços dos produtos que compra sempre

O supermercadista

- Reduz estoque para evitar custos
- Protege sua margem de lucro
- Adia investimentos

Fonte: Nelson Barrizelli

BRASÍLIA



BRAZILIAN BAROQUE

Brazil's exuberant tradition in baroque art and architecture is one of the wonders of Latin American travel. Unlike the monumental structures which overwhelm the avenues and plazas of many Latin capitals, the remnants of Brazil's earliest public works of art are fresh, noble and lively.

The baroque movement had three main centers in 18th-century Brazil, appearing first in Salvador, moving to Rio de Janeiro, then reaching its zenith in Minas Gerais.

The Jesuits, who sponsored the colonial explosion of baroque in Bahia, were noted for their openness to new ideas and local trends, encouraging what many in Europe regarded as "the secular opulence" of the baroque. The missionaries realized that the exuberant qualities of baroque art would both attract and awe the Indian and mixed-

blood converts who made up the bulk of the Brazilian faithful.

By the mid-18th century, Brazilian themes began to creep into Bahia's decorative arts. Indian-faced saints, great bunches of tropical fruits and wavy palms formed an incongruous background to the old-fashioned Bible stories depicted in paintings and wood-carvings that grace the great colonial-era churches of Salvador.

In Rio de Janeiro the baroque experience was less intense, as it was then secondary to the vice-regal capital of Salvador. Rio's best example of the baroque trend is the small, princely Igreja da Glória do Outeiro.

It is in Minas Gerais that Brazilian baroque reached its apex. In Minas the baroque movement impresses without overwhelming. In Ouro Preto there are no cathedrals, but one can enjoy the sights of this former state capital which has been transformed into a delightful museum town.

The secret of *mineiro* baroque architecture is the substitution of the curve

for the line. The purest example, Ouro Preto's Rosário dos Pretos Chapel, is all curves. The façade is shallowly convex, ending in two delicate bell tower curves. Inside, the nave is an oval. Doors and windows are purposefully framed by archways.

The work of one man: One reason for the striking artistic unity of *mineiro* churches is the dominance of one baroque artisan—Antônio Francisco Lisboa (1730s to 1814). The uneducated, illegitimate son of a Portuguese craftsman and a black slave woman, he became a highly individualistic sculptor and architect.

Undaunted by a crippling disease, probably arthritis, which left his hands paralyzed in middle age, he worked by strapping a hammer and chisel to his wrists. It was during this period that Lisboa completed the 12 soapstone figures of the *Old Testament Prophets*, and the 66 woodcarvings of the *Stations of the Cross*, at Congonhas do Campo in eastern Minas Gerais.

Lisboa, known as Aleijadinho ("the

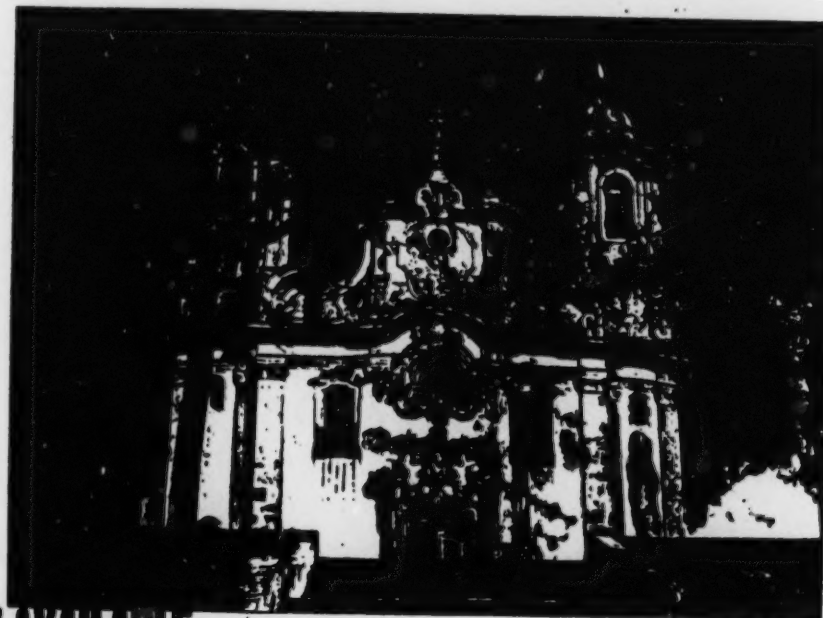
little cripple"), applied and later extended the principles of European baroque he learned from books and missionaries. His first achievement was Ouro Preto's Igreja de Nossa Senhora do Carmo, marked by two elegant bell towers rising directly out of the smooth brown façade, and by massive, painstakingly carved doorways packed with curlicues and cheerful figures.

Lisboa next attempted an integration of baroque tenets in Ouro Preto's São Francisco Chapel. The chapel, and the larger Igreja de São Francisco in São João del Rei, are Lisboa's masterpieces. Both structures focus on the curved line; even the balustrades on the esplanade of the Igreja de São Francisco are elegant "S" curves. There are circular windows, cross-hatched by fine patterns of woodwork with meticulously carved curlicues around doors and windows.

The two churches, masterminded by Lisboa, represent the height of baroque art in Brazil and can be considered among the finest in the world.

Fountain
dates from
1752.

Our Lady of
Mount
Carmo
church.



LIBERDADE—A TOUCH OF TOKYO

A towering red portico, called a *tori*, straddles the main business street. Next to it is a tiny, expertly manicured garden, lush with dark green shrubs and crisscrossed by an arching foot bridge, called *hashi*. Beyond the portico 450 smaller gateways, each bearing a white strobe light, march toward the urban horizon.

Along the side streets movie theaters advertise in Japanese. Itinerant merchants, with aged Oriental faces creased by scores of wrinkles, hawk fresh flowers in carefully tied bunches. Signs on low-rise, concrete buildings announce centers for acupuncture treatment and meditation. Classes in judo, flower arranging and the tea ceremony are also available here.

Welcome to Liberdade, São Paulo's lovely Japanese neighborhood.

Liberdade residents can choose from three Japanese-language community

newspapers and shop for Oriental delicacies at neighborhood grocery stores. Some say Liberdade is more Japanese than Tokyo, which, they claim, has become excessively westernized. Liberdade is lost in both time and space.

The sprawling neighborhood, centered around Rua Galvão Bueno behind São Paulo's Roman Catholic Cathedral, originated in 1908. On June 18 of that year, the immigrant steamer *Kasato Maru* docked at Santos Harbor with 830 Japanese on board. The immigrants, almost all farmers, were fleeing crop failures and earthquakes in their native islands. Using loans supplied by a Japanese development firm, most of the 165 families set up modest truck-farming operations in the interior of São Paulo. Later, some drifted to Mato Grosso and even to the Amazon jungle, where they successfully introduced production of two unrelated commodities—jute and hot peppers.

Over the next five decades a quarter of a million Japanese followed in their footsteps. The immigrants' story is told

The São Paulo Art Museum (MASP) honoring Japanese immigration.

in pictures and artifacts, including a striking model of the *Kasato Maru*, at Liberdade's Immigration Museum on Rua São Joaquim.

Liberdade became São Paulo's Oriental section in the 1940s, when the sons (*nissei*) and grandsons (*sansei*) of early settlers joined the urban trades and professions. Today, nearly 100 establishments stocking everything from locally-made kimonos to imported Japanese condiments, cater to neighborhood needs and the tourists.

Crowded emporiums like Casa Mizumoto and Minikimono sell a wide range of artifacts. They range from cheap stone or plastic Buddhas to expensive, delicately carved ivory figures, hand-painted vases and assortments of *furins*, or "Bells of Happiness," which drive away evil spirits whenever they tinkle with a passing breeze. There is even one store on Rua Galvão Bueno, O Oratório, which specializes in lacquered wooden altars for Buddhist worshippers. A hushed atmosphere pervades in the shop as salesmen reveal the bronze or gold linings of row upon row of portable altars.

Brazilian semi-precious stones, some mounted on flimsy wooden bases and others superbly embellished by master craftsmen, are another mainstay of the gift and specialty trade.

Sampling the neighborhood cuisine is probably the highlight of any visit to Liberdade. Restaurants like *Hinadé Yamaga* and *Kokeshi* serve Japanese specialties on low wooden tables, with a choice of chopsticks or Western utensils. Larger restaurants normally have their own *sushi* bars, which are a kind of smorgasbord of Japanese delicacies offered to guests seated around a semi-circular counter. The most complete *sushi* and restaurant services are at Liberdade's Banri, Osaka and Nikkey Palace Hotels on Rua Galvão Bueno.

First-time samplers of Japanese cuisine usually stick with conventional choices such as *Okonomiyaki*, a shrimp, pork or fish pancake; *Sukiyaki*, a meat and vegetable dish soaked in gravy; or *Lobatazaki*, fish or meat broiled on a spit. The more daring might

try exotic dishes such as *Unagui*, stewed eel served in sweet sauce, or *Kocarai*, raw carp. Shrimp, raw fish, marine algae patties, mushrooms and salmon are typical appetizers. Main squid or octopus dishes are also featured on most menus.

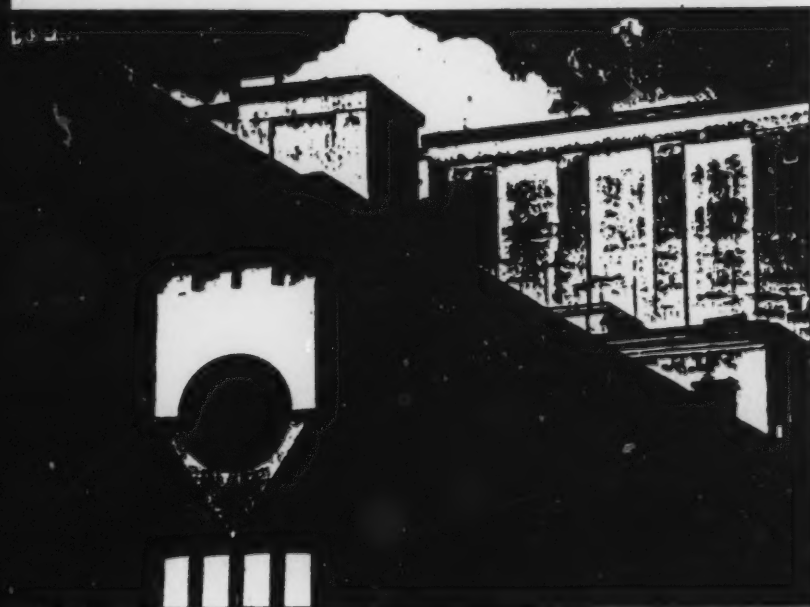
Although the neighborhood is overwhelmingly Japanese, it is also home to several of São Paulo's best Chinese restaurants. The city does not have a Chinatown and in fact, São Paulo's Chinese population is small, but the quality of Liberdade's Chinese eateries rival that of its Japanese restaurants.

One of the best ways to sample Liberdade's cuisine is one delicacy-at-a-time at the Oriental Street Fair every Sunday morning at Praça Liberdade (surrounding the Liberdade subway station). Dozens of wood-and-canvas stalls serve shrimp, fish and meat tid-bits from spits that sputter on open grills. Other Japanese and Brazilian appetizers are also sold. The fair sprawls over the plaza and into neighboring streets, where stalls sell most of the products normally on display Monday through Saturday in Liberdade's packed emporiums. Imports, however, are restricted—a measure designed to stimulate local handicraft production.

At first glance, Liberdade nightlife seems surprisingly subdued. Few pedestrians pass beneath the red archways and the traffic is light. The action is all indoors. Some of the larger restaurants feature soothing Japanese music performed by brightly costumed players using acoustic instruments, while multi-course repasts stretch through an entire evening.

Near the subway station a pair of noisy nightclubs, the Yuri and the Tutu, present striptease acts on tiny, smoke-filled stages. Nearby, on Avenida Liberdade, the plush Liberty Plaza Club offers a surprising mix of erotic entertainment, rock-and-roll, a *sushi* bar and billiards.

Day or night, Liberdade is full of life, color and surprises. Visitors typically have only one complaint—they find it hard to believe they're in the heart of South America.



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of ecology vs. development issues.
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INDIAN NATIONALISM IN BRAZIL

by Alan LeBaron

Ethnic conflict has become a major issue of our times. Ethnic conflict throughout the world has succeeded to erode many of the assumptions of the past 50 years, challenging the concept of an international society evolving toward unity. The meltingpot idea has died in the United States. Ancient animosities have re-emerged in the Balkans and the USSR, free at last after long decades of Soviet suppression. Marxist ideology, it is now clear, failed to unite a universal proletariat in alliance against privileged capitalists, and has proved unable to diminish the tenacity of ethnic hate. The African leaders of the 1950s who believed anti-colonialism could be tuned into unitary nationalism have been proved wrong. On the contrary, ethnic groups over the world have survived and solidified, and ethnic politics now exerts tremendous influence on the state, and on international affairs.

Cultural Pluralism in Latin America has not been historically salient. No Latin American nation experienced the sustained ethnic political mobilization and conflict as did, for example, Nigeria, India, Malaysia, or South Africa. Latin American societies certainly have been ethnically divided, with the populations containing Indians, Africans, Asians, Europeans, and the "mixed" children of them all. However, Latin American groups rarely mobilized strictly along ethnic lines, nor developed a broad sense of group kinship. Several exceptions may certainly exist. Spanish

Americans, before and after independence from Spain in the early 19th century, speculated that various Indian revolts contained ethnic nationalism. The Inca rebellion led by Túpac Amaru II in 1780 and the Mayan Totonicapán revolt of 1820 make two fine examples. Modern historians in the main rejected the notion that such rebellions constituted pan-Indian ethnic unity, although a recent re-interpretation of the Inca revolt now accepts nationalism as a primary factor (Stern 1987). Without doubt, however, by the 1980s ethnic politics divided Indians and non-Indians in a number of Latin American nations.

In the 1960s and 1970s, little evidence of ethnic politics or ethnic unity could be found in Latin America. Profound difference separated the indigenous people in language, culture, geographic location, religion, and political institutions. Jean Piel (1970:108) wrote that the word "Indian" in Peru was useless to describe a "racial or ethnic reality," for a cohesive Indian identity "does not exist and has never existed at any time in the history of Peru." Crawford Young (1976) who studied cultural pluralism throughout the world, concluded that Latin American Indians had not yet developed a sense of nationalism nor ethnic unity. At the time Young completed his research, most Latin American specialists believed that Indian cultures would eventually be assimilated into the dominant Spanish and Portuguese cultures, and thus become extinct.

Indian ethnic consciousness in conflict with non-Indians become clearly visible by the late 1970s. In 1980, the VIII Congreso Indigenista Interamericano (Merida, Mexico) made history when Latin American Indians (including Indians from Brazil) vehemently demanded political rights and that non-Indians stop their efforts to integrate and assimilate the Indian into national cultures (Bonfil 1982). Inspired by the 1988 International Symposium on Ethnicity and Nation in Latin America, the América Indígena (Mexico, Jan-March 1989) devoted an entire issue to the current development of Latin American ethnonationalism. The magazine's editorial noted that "the Indian movements of Latin America have opted in recent years for self-determination." Mexico, long thought to be the most successful example of national ethnic integration, has also experienced new forms of ethnic conflict and ethnic politics. Kearney and Nagengast (1990:87), for example, have documented the case of the Mixtec, who have developed a "new panMixtec ethnic identity", now used in political activism to "undermine some of the results of their centuries-long oppression."

Brazil has about 250,000 native American Indians, from an original 4 or 5 million at the time of European conquest. Hundreds of Indian ethnic groups have since disappeared. Brazilian Indians live in 510 recognized areas, which total 895, 577 square kilometers, or 10.52% of Brazilian national

territory (Governo, 13). Some Indians living deep into the interior have yet to be contacted by Brazilians.

Brazil as other Latin American nations, has tried to integrate the Indian peoples into a national whole, in the formation of a national culture. Indian integration was believed necessary to build a modern nation-state, based on social cohesion, order, and progress. Although idealistic writers and intellectuals had tried to portray the Indian as a symbol of a true American Brazil, and as a symbol of Brazilian nationalism, (Burns, 246-248, 406), Brazilians in general still felt European culture was far superior. In the main, Indianness was considered uncivilized; moreover, Indian groups utilized land desired by nonIndians. Brazil's systematic efforts to "civilize" and integrate the Indian began in the early 20th century, in particular with the creation of the Serviço de Proteção aos Índios e Localização de Trabalhadores Nacionais in 1910. This institute was to supply the Indians with "fraternal protection", and allow for their entry into the "modern" world.

Of course, Brazilians who were involved in the formation of Indian theory and policy differed significantly on a number of points. Some wished to Christianize the Indian, others promoted anthropological and scientific study of the Indian "race", some hoped that Indians would populate specific areas of the Brazilian interior. But advocates of "fraternal protection" generally agreed that 1) Brazilians

and Indians should live together peacefully 2) Indians physical survival should be ensured 3) Indians should acquire civilized manners 4) Indians should become sedentary, and stop their use of large land areas 5) the Indian sense of Brazilian nationalism should be strengthened. According to Antonio Souza, Indian integration "was twofold: to forge out of Indians Brazilians who could populate the interior and guard the frontier" and thus simultaneously forge Indians "who would then no longer constitute a threat to the nation" (Souza 254). In sum, the Brazilian policy advocated an end to traditional Indian lifestyle, which was considered culturally backward and wasteful of land resources. The policy of integration was reinforced in 1973, with National Law #6.001, Title Five, Article 50, which stated that the Indian must be educated to become part of the "national culture" (FUNAI, 17). Present day policies have changed somewhat, the right of cultural pluralism is recognized, and Brazil's current Indian agency (Fundação Nacional do Índio, founded 1967) contains many dedicated officials that would like to promote Indian survival and well-being.

Brazil's Indian groups have long represented great diversity in society, language, and geographic location, making unity among themselves problematic. But Indian groups in Brazil have increasingly obtained a sense of Indian nationalism, and Brazilian Indians have become well-

known in the arena of International Indian politics. Calling themselves "nations" rather than tribes or groups, Indians have formed broadbased coalitions with other Indians and friendly Brazilians, and have often bypassed the Brazilian government in taking their concerns to the international arena. Brazilian Indians, for example, participated in the 1992 Global Forum, the assembly of non-governmental organizations that ran in parallel with the United Nations Earth Summit in Rio de Janeiro.

Indians demand foremost a protection of their lands and the survival of their land-based cultures. Brazilian Indian problems stem primarily from economic rather than cultural issues, as Indians try to protect land they consider theirs, from the encroachments of poor Brazilian squatters, powerful self-proclaimed landowners, official colonies organized by the Brazilian state, miners, loggers, and cattlemen, and sometimes other Indian groups. Mining and cattle constitute special threats, as they both are greatly destructive to Indian lands and rivers, and the potential monetary rewards to nonIndians make Indian resistance difficult. As of 1986, there were "some 537 claims conceded for mineral research in indigenous areas of the Brazilian Amazon and 1,732 requests for research in process" (Krenak 46). There are many other active claims which are conducted illegally, under cover of the isolation of the mining regions. Cattle lands require huge areas of cleared land, some of which has taken over

historic Indian lands. Violence has been endemic over the years, and continues to occur from time to time. One of the more documented examples occurred in the Amazonian Rondônia region. On four occasions, between July 1984 and December 1985, people from five Rondônia tribes organized armed forces in order to protect their land from the Polonoroeste development project (Brunelli 37). Overall, Indians have made a continuous effort to expel squatters from their land, and numerous armed conflicts have taken place.

The Brazilian government faces a tremendous number of problems as it evolves again toward democratic rule. The well-being of only 250,000 citizens appear small compared to the issues that affect the nation as a whole. Indeed, the government has promoted justice for the Indians in a number of ways. Recent legislation has given legal title to tens of thousands of kilometers of land to various Indian groups, and more legislation is pending. The National Indian Foundation (FUNAI) actively promotes Indian survival, in spite of a lack of funds. The 1988 Constitution (Articles 215 and 231) assures the concept of cultural diversity, and the right of Indians to preserve their ethnic and cultural identity.

During my stay in Brazil I found that many concerned people are aware of the Indian problem, and wish that a peaceful and mutually beneficial solution could be obtained for all Brazilians. However, in consideration of Brazil's

tremendous political and economic misfortunes of recent years, Brazilian nonIndians in the main feel helpless to easily find solutions desired by Indian groups. Brazil's Indians will continue to suffer hardships and face the possibility of ethnic extinction until Brazil completes its efforts to construct economic, social, and political structures which allow for institutionalized justice in the Amazonian and other isolated regions.

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Brazilian Women's Quest for Rights

Research Project
Fulbright-Hays Summer
Seminars Abroad
Summer 1992
History and Culture of Brazil

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(presented at Incite Conference,
October 1992)

Last summer I received a Fulbright-Hays award to participate in a seminar entitled "History and Culture of Brazil". The topic of one of the essays I had to write for the application was a description of a project I would research while in Brazil. I chose to explore Brazilian women's status. My recent interest in the subject arises from my own work on women in literature and from teaching in the Women's Studies program at Westfield State College. The project I decided to undertake was a challenging one indeed as there is no such entity as the Brazilian woman. One must inquire whether she belongs to the upper middle class, middle class, working class, or the poor; is she white, mulatto, black, indian; is she from an urban or rural environment? Indeed class structures and racial hierarchies are quite rigid in Brazil, class and race affect gender interests, and determine one's social positioning as a woman.

During the two weeks of my stay in Sao Paulo, the cultural, industrial, and banking center of Brazil, I met with several members of various women's organizations. I interviewed the head of the Uniao de Mulheres (Union of Women), a leftist group associated with the Partido dos Trabalhadores, the Working Party; I interviewed as well the director of the Conselho Estadual da Condicao Feminina, (The State Council on the Condition of Woman), a state sponsored, supported group created in 1983. The third individual I spoke with works at Geladez, o Instituto da Mulher Negra, the Institute of the Black Woman, established in 1988; and finally I met the director of the Fundacao Carlos Chagas, a

foundation which houses a comprehensive research library, including a feminist archive.

I would like to present first a brief overview of the women's movement in Brazil. The Brazilian suffrage movement evolved in the 1920s and 1930s, and culminated in the right to vote in 1932. The development of feminism paradoxically occurred amid the climate of political repression and economic crisis. During the 1970s and 1980s, Brazilians witnessed the emergence of the most successful women's movement in contemporary Latin America. The movement became mobilized in 1975 in a period of more flexible political climate, during the military regime and coincided with the United Nation's proclamation of International Women's Year. Women concerned with issues of gender inequality in Brazilian society organized publicly for the first time. Middle class women from academic and professional circles networked and formed the basis for feminism in Brazil. Working class women joined the labor force and began participating in grassroots movements. They called attention to problems confronted by poor and working-class women, in the home, in their workplace, their health, their education, their participation in society. The discussions stressed the need to disseminate information about the discrimination suffered by women in the workplace and the need to promote job training opportunities for women. The Brazilian church encouraged women to participate as equals in the community. However, women's oppression in the private sphere remained - their inability to control fertility, their subjugation to their husbands, their sole responsibility for the care of children.

A group of university women founded a women's newspaper in Sao Paulo called *Nos Mulheres* (We Women), emphasizing women's oppression within class exploitation: (1)

*WE WOMEN are oppressed because we are women. But even amongst us there exist differences. A large number of women work a double shift: they work outside the home and perform domestic labor. Others only perform domestic tasks. But even among housewives differences persist. There are those who are not obliged to spend all day doing housework because they have money to pay someone to do it for them. . . . The majority of housewives, however, are obliged to spend all day washing, ironing, cleaning, cooking, caring for children, in work that never ends. Many cannot even feed their children or educate them adequately. . . . We want to change this situation: We believe that WE WOMEN struggle so that we can prepare ourselves, like men, to confront life. So that we can earn equal pay for equal work. So that society as a whole recognizes that our children are the generation of tomorrow and that their care is the responsibility of everyone and not just of women. It is possible that we will be asked: "But if these women want all of this, who will take care of children and the home?" We will answer: Domestic labor and the care of children is necessary work, because no one eats uncooked food, goes around dirty, or can leave their children abandoned. We therefore want good *creches* and schools for our children, collective laundries and restaurants at popular prices, so that we can, together with men, undertake the responsibilities of society. . . . WE WOMEN want to struggle for a more just society, together with men, where all will be able to eat, study, work in respectable jobs, have fun, have a place to live, decent shoes and clothing:*

For these women feminism is connected inextricably to the struggle for justice and democracy in Brazil. A 1977 editorial in a feminist newspaper poses how the class struggle is related to the liberation of women. (2)

The fact is that the feminist struggle is not just that, it goes beyond that. Woman also suffers a specific oppression because of the simple fact of being a woman. She has more difficulty finding employment, especially if she is married and has children, she is dismissed from work if she marries or gets pregnant, when she works outside the home, she works a double shift, she is solely responsible for domestic work and for the education of her children (a task which should, in many cases, be assumed by the State, and in others, by the couple). She constantly suffers from sexual assault, in the home, in the street, in the workplace. *

. . . We know that only in a society which guarantees good conditions of existence, of work, of study, and liberty and independence to organize freely. . . . will the conditions be present to reach true emancipation for women. In that sense, it can also be said that the struggle for that type of society is an integral part of the struggle for women's emancipation.

In 1978, women in the newly militant trade union movement held congresses for women and protested the lack of equal pay for equal work, the lack of opportunity for promotion in the factories, the fact that women were the last hired and the first fired (especially if they married or became pregnant), and the overt disregard of legislation for paid maternity leave and day-care centers in the workplace.

In the early 1980s feminist groups proliferated to over one hundred. Initial steps were taken in the organization of the "trabalhadora rural" the rural woman worker in the interior of the country. Overall, as the movement evolved, feminist ideology moved its focus from Marxist concerns to new perspectives on the specificity of women's oppression. The question of reproductive choice, for example, took precedence in an era of transitional Brazilian politics, where the State promoted coercive population control policies, targeting the poor and Black women. Women's access to State policy making developed with the creation of a State Council on the Feminine Condition, a significant result of women's efforts. The board is recognized by society, and its technical staff is from different political parties, forming the link between the women's groups and the government.

The areas of action by the Council included:

- the elimination of salary and employment discrimination
- reproductive rights and women's health
- the creation of day care centers
- the protection of women against violence

The broader goal of the Council is to fight for a better quality of life for the average Brazilian, a country en route to democratisation. State Councils on the Status of Women were established also in Minas Gerais and in twenty-three other states. (see attached pamphlet).

In 1985, the International Women's Day celebrations coincided with the nation's transition to civilian rule after twenty one years of military dictatorship. In the late 1980s women were taking feminism into the arts, the media, the universities. In Sao Paulo, groups with overwhelmingly working class membership proliferated, as well as Black feminist organizations. The first Black Women's conference was held in Sao Paulo in July 1988.

The women's organizations struggled for women's rights and for the first time in Brazilian history these rights were inscribed in the Brazilian Federal Constitution of 1988, a landmark achievement.

In street demonstrations, women repeated the slogan, "Mulher, lutar por se libertar" woman, fight in order to be free. Some of the articles in the Constitution addressed basic issues:

- men and women are equal before the law
- equal pay for equal work
- equal opportunities in education for men and women
- reproductive rights
- day care facilities
- the rights of domestic workers (minimum wage, , paid vacations, retirement benefits, health insurance)
- sexual abuse of children is punishable by law

The women leaders I interviewed all agreed that these legal gains look great on paper, but no attempt has been made by the government to actualize them. The application of the law, I was informed, seemed futile. The problems lie in the pervading machismo mentality within Brazilian society and culture, which tolerates and accepts the subjugation and abuse of women. Moreover, another problem is that economic power lies in the hands of 10% of population which is above the law. The gargantuan debt as well and the acute economic crisis in Brazil (the inflation rate of 25% per month) constrain the implementation of the feminist programs.

In my discussions with various women's groups, I learned that the average woman still has no access to a hospital bed to deliver a baby; that abortion is illegal. There are 1.5-2 million abortions per year, one of the highest rates in the world; sterilization is performed without consent or knowledge of the woman (of the 40% of women who use birth control, 70% use sterilization); women who apply for factory positions must show sterilization papers as a condition for employment, an illegal practice, but prevalent nonetheless; I also learned that women's best working years in Brazil in terms of age is between 25-35 years. Beyond 35, age discrimination is widely practiced; racial discrimination in hiring is based on "boa aparencia", meaning good appearance, i.e. being the right color; in the Northeast, one of the poorest regions in Brazil, one out of 2 women is illiterate,

in Sao Paulo one out of 5 women is illiterate; much to my dismay, I discovered that there are only two women shelters in all of Brazil, and that there is no sexual harassment policy; high mortality rate exists among pregnant women (highest number of caeserians in the world; death results from infection, and aids); cervical cancer is the number one cause of death.

I read in a pamphlet entitled "A luta feminista nos sindicatos," about a 1992 survey of employment difficulties encountered by secretaries in Sao Paulo . The study revealed that 62% of the women complained of low salary, 53% experienced racial discrimination, 63% were denied advancement due to their civil status (being a mother, or pregnant), and 72% of secretaries suffered age discrimination.

On a more positive note, women's organizations have achieved certain gains. The Delegacia das Mulheres, an all women police force, which offer legal and psychological support for victims of domestic violence, was established in Sao Paulo in the late 80s. There are now 46 women's police precincts throughout Brasil. Women's groups campaigned to elect a woman mayor in Sao Paulo, which was considered a great victory against discrimination since she is old, not attractive, poor, leftist, and not married. More women have joined labor union boards.

Thee major project of the various women's groups at the present can be summarized in the slogan: "Conquistamos na lei, conquistaremos na pratica". Overall, the women's movement contributed to a greater consciousness and recognition of woman's role and plight in Brazilian society and in the workplace.



✓
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Darci Lopes



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SPECIAL SERVICES

✓ WOMEN'S LEGAL ASSISTANCE AND ADVISORY CENTER (COJE)

This Center provides for women both legal advice and assistance, as well as psychological aid.

Rua Tabatinguera, 68 - 2nd floor

Tel.: 258-0022 - ext. 85. Mon-Fri, 9 a.m. to midday.

✓ DOCUMENTATION AND INFORMATION CENTER

A Center containing objective information and data on women and their real status.

Rua Estados Unidos, 346 - Mon-Fri, 9 a.m. to 1 p.m.

✓ "Mulher" - Magazine (published quarterly)

Videotapes: "The women and the labor law", "The true women", "Health and the working women"

The Council for Women's Affairs for the State of São Paulo, Brazil, created by Decree on April 4, 1983, is a direct result of victorious campaigning by the women's movement. It officially began its activities as a government agency on September 12, of the same year.

✓ The Council's main objective is to define a consistent policy to help Brazilian women deal with any kind of discrimination problems which might affect her.

Ten councillors representing organized women's movements, together with eight members from various departments of the State administration, assure that when decisions are made and guide-lines set down, that the community as a whole also participates.

✓ MAIN OBJECTIVES

1. To define a global policy concerning the woman's position within the State of São Paulo, aiming at the establishment of social equality between the sexes.
- ✓ 2. To implement such a policy by proposing measures, carrying out projects, and establishing priorities.
- ✓ 3. To organize seminars, debates and research related to women's issues.
- ✓ 4. To denounce all kinds of discrimination against women.
- ✓ 5. To provide support for all events or programs prepared in the interest of women, developed either by governmental or private institutions.
- ✓ 6. To promote exchange of ideas with both national and international organizations.

AREAS OF ACTIVITY

After innumerable meetings, it was agreed that the Council should concentrate its influence on the following issues: labor problems, violence against women, health assistance, and the creation of day-care centers.

LABOR PROBLEMS

The Council actuates on three different fronts:

- ① Contacting and stimulating women to organize themselves within unions, as well as encouraging them to participate in its leadership.
2. Urging labor unions to present and represent women's rights and demands.
3. Urging government entities to strictly enforce current laws and consider the creation of new ones attending all women's demands such as: professional revendications, promotional policies, wages restrictions, day-care centers, etc.

The Council also carries out programs to benefit several categories of workingwomen.

HEALTH ASSISTANCE

In this area, the Council intends to make both the government and the community more aware of women's health issues. In this sense, it acts as a direct link between authorities and women, making more feasible the possibility of putting their demands into practice.

The Council stands not only for a long-range health program to assist women from childhood to elderliness, but for a family planning program as well.

DAY-CARE CENTERS

In order to substantiate women's demands for day-care centers (as educational institutions for children from age 0 to 7, located within their place of work) the Council has been in contact with mothers, employers and unions to have this project implemented.

As to the maintenance of these centers in residential areas, the Council intends to bring this responsibility directly under municipal administration.

In addition, the Council presses for a more comprehensive legislation and a stricter enforcement of the same by pertinent authorities.

VIOLENCE AGAINST WOMEN

The Council's objective in this area is to improve social and legal assistance for victims of violence. For this purpose, it works to assure that women are treated as victims and not as defendants, removing the obstacles which they must face when trying to maintain their physical integrity.

Delegación de Mujeres - W. Man's Police

CULTURE

X The Council's proposal is to stimulate women to re-evaluate their role and status in society and to reserve the stereotyped and discriminatory image that has been transmitted in the past. The Council (holds literary, photographic and poster contests, as a mean of stimulating discussion on the subject.

FULBRIGHT SUMMER SEMINAR ABROAD

Brazil Summer 1992

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As I stated on my application essay I am most interested in the variety of human experience; it is for that reason that I chose to apply to study the history and culture of Brazil as a Fulbright Fellow. Brazil, a vast land with a tremendous mix of ethnicities/races, environments/landscapes, and cultures presented a dynamic opportunity for a study of this human variety. With our contemporary world so filled with constant ethnic warfare and religious strife I looked to Brazil as a possible example of a relatively harmonious multi-ethnic, multi-racial, multi-cultural society. Was this relative harmony a myth, a cruel joke perpetuated on the down trodden Brazilian masses? Or was Brazil some kind of racial paradise?

As a secondary school teacher of World and American History I set out with the goal of establishing two study plans to bring back to my classroom. The first would be an ongoing look at two American giants whose endless similarities would make for a topic appropriate of comparative study. The similarities to study between the United states and Brazil include, but are in no way limited to comparisons of geography, landscape, environmental use, indigenous peoples (their cultures, experience with colonizers, degrees of degradation), immigration from around the globe (plus internal migration patterns), slavery (much to be said later), industrialization and urbanization, politics (political systems, constitutional history, corruption), land use and economic

development, religious worship (European,African, and indigenous, and how they've blended), the American Civil war, the first and second World Wars, global fascism and the Brazilian experience (especially stories of Nazis in hiding in Latin America), the pioneer experience (Bandierantes), the impeachment of American Presidents (and Collor's recent problems), 1960's era student protest movements, bohemianism, etc,etc.

The second study was less varied, less comparative, and much more focused. I proposed to study the variety of ethnic/racial groups that have blended (or maybe haven't) into Brazil's polyglot and then assess the cultural contributions of each. Last summer I shot eighteen rolls of film. I purchased dozens of ready made slides. I bought maps, charts, books, magazines, newspapers, trinkets, souvenirs, music tapes, records, and Indian relics (copies) to be used in class. In World History the mini unit will focus on global immigration to Brazil, race relations within, race mixture, the slave experience and its legacy, and the new blended culture that was produced.

The study will begin with the initial encounter between European (Portuguese) explorers/conquerors (Cabral) and the indigenous peoples along the Atlantic coast. The Portuguese influence has been the greatest cultural force over this vast land --- obviously with it's language (spoken by well over 90% of Brazilians) and the imposition of Roman Catholicism (Brazil the world's most populous Catholic nation). Indian influence(Tupi, Guarani) today is reflected in foods (such as cassava and manioc -

staples in the Brazilian diet) and language (linguistic influence in plant names, placenames, indigenous animal life). Other examples of foods are tapioca and acaju(cashew). The African influence dominates much of Brazil's popular culture especially in the old plantation regions of the northeast (largely the city of Salvador and Bahia state). Brazil's nordestino cuisine is flavored with African originated cooking styles and spices, The use of rice flour and coconut is seen in vatapa, a regional African dish. Bananas, palm oil, and hot peppers are used in many other dishes. Religion finds the mixture of African deities worshipped alongside Roman Catholic Saints (similar to Caribbean based voodoo and Santeria cults). The urban black religious sects of candomble and macumba dominate in the cities poorer (and blacker) districts and favelas (urban slums). Brazilian folklore is saturated with African originated tales analogous to the Uncle Remus stories native to the American South and also African originated. Brazil's popular music (globally exported) is heavily indebted to African based rhythms in dance and structure, especially the much loved and omnipresent Samba, which employs African percussive instruments and vocal patterns. In class I will play recorded music of such world known Brazilian artists as Milton Nascimento, Gal Costa and Gilberto Gil whose music all reflects strong African roots. The classical music of Brazilian composer Heitor Villa - Lobos blends both black and Indian folk melodies into contemporary classical orchestrations. The eerily stunning sandstone sculptures of the mulatto genius Aleijadinho (little crippled one) - Antonio Lisboa,

whose carvings adorn churches throughout the state of Minas Gerais is further testament to the cultural contributions of Afro-Brazilians.

The African slaves arrive in ever increasing numbers in the mid sixteenth century as sugar culture expands and begins to require an ever larger labor intensive work force. The local Indians either die off from European diseases or flee to the interior. The offspring of sugar planters conjugal unions with Indian women do not produce enough mamelucos to work the ever increasing fields. The labor shortage is rectified by turning to West Africa where Portugal has long engaged in the slave trade. Estimates vary but possibly three to five million West African blacks cross the Atlantic bound for Brazilian sugar cane fields in the northeast; eventually by 1850 the trade in human flesh will be outlawed (after considerable global abolitionist pressure), slavery finally giving way to manumission (750,000 slaves freed at once) in 1888. The angry slave owners eventually revolt and the empire ends the following year with the downfall of Don Pedro II. The Portuguese men freely breed with black slave women and brown skinned Indians creating Mulattos and Caboclos and in turn giving birth to the most racially mixed society in the world today. Portugal's long contact with Moorish North Africa (just recently expelled from the Iberian peninsula in the 1490's) makes relations between the two (in the New World) much more casual and less threatening than the North American experience of Englishman. The large mulatto population of colonial Brazil even sees a black (or

mixed race) majority in the eighteenth century before the "bleaching" or "whitening" process begins; this process is owed to high black infant mortality and general mortality rates, inferior medical attention and diet combined with healthier (and more fertile) European stock.

An interesting inverse mirror relationship seems to emerge between the USA and Brazil regarding economic development (or lack of) and the concentration of black (or European) populations. The North American South has traditionally been underdeveloped and its economy retarded due to the lingering effects of slavery and its agriculturally dominated economic and demographic patterns. Large black populations reside in this poorer, hotter, underdeveloped region - a legacy of the large plantation/latifundia systems. Also, the South and the Southeast of Brazil and the North and the North east of the USA sees large industrial and urban centers, large groupings of northern and eastern European immigration, more wealth, superior education. Examples in Brazil are the progressive, educated, energetic Yankees of Sao Paulo, the cosmopolitan cariocas of Rio de Janeiro, and the gaucho and wine growing farmers of Rio Grande do Sul, Santa Caterina, and Parana states in Brazil's far south.

In contrast to the North American slave experience many African women become the "dona de casa" or mistress of the Casa Grande (Big House) because of a severe shortage of Portuguese women trekking the South America during the earlier colonial period. Africans brought highly valued and much needed skills useful in

Brazil's development; more than simple field hands the slaves were mining experts from gold digging regions of Africa, metal and leather workers, bleeders in sugar plantations, musicians, artists, and midwives. Many were literate in Arabic while the slave masters were notoriously illiterate. They contributed immeasurable African words to Brazilian Portuguese and slang also helping to shape local pronunciation patterns and accents. While there appears to be a myth circulating of a more gentle and relaxed relationship there was plenty of vicious cruelty and torturous horror stories. Many slaves fled captivity into selva (forest, Jungle), to join Quilombos (small black colonia) made up of runaway slaves, white criminals, freed blacks, mulattos, and Indians. The most famous of these Quilombos was Palmares in the northeast where a population of over 10,000 recreated African Style life in the wilds during the early seventeenth century.

Some other ethnic/racial groups populate other regions of Brazil. Between 1925 -1940 a large number of Japanese and Okinawans settle Sao Paulo and Amazonas state. Estimates vary but upwards of one million Japanese reside in Sao Paulo today. Jewish immigrants have created large communities in Rio, Sao Paulo and also played an important role in the economic development of Manaus (the rubber boomtown) in the Amazonas, and Belem on the mouth of the Amazon River. Italians, Germans, Poles, and Ukrainians migrated in large numbers to Southern and Southeastern Brazil and their contributions to Brazilian culture are myriad.

To shift gears and return to my other project of a continual

comparison between American and Brazilian experiences of the same or similar events. Topics that will be raised will include the following:

1. Human rights issues - When this is raised we've studied abuses in Central America, South Africa, China, the Middle East. The Brazilian experience regarding Yanomani Indians in Amazonas and the street urchins of the cities will also be included.

2. Interior Development - The story of Brasilia, Kubitschek's grandiose plans, Niemeyer's futuristic designs, planned environments are to be looked at.

3. Environmental Issues - Fires in contemporary Brazilian forests for future cattle grazing land, ECO '92 conference in Rio de Janeiro last June, legacies of open pit mining will be studied.

4. Slavery - Comparative study of Caribbean, American and Brazilian treatment of Slaves, race mixture, legacies.

5. Cycles of Industrialization - Look at sugar culture in the Northeast, goldmining in Minas, coffee in Sao Paulo, patterns of urbanization, infrastructure development.

6. Political Corruption - Impeachment of US and Brazilian presidents, political machines and bosses, military rule in Brazil and its legacy.

7. World War II - Vargas and inter-American solidarity, the Brazilian division in Italian campaign and Monte Castello, the Japanese experience in Brazil (1940's), Natal naval bases for the allies.

8. US Civil War - The possible confederation of the slave

holding south and Brazil, the experience of the Americana - the last colony of the Confederacy.

9. Global Facism - Post War Nazis hiding in South America (and Brazil). Vargas style fascism.

10. Pioneers - Frontier experience, gold mining, the Bandeirantes, Indians to the interior.

11. 1960's Youth culture - 1968 in Brazil's universities.

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An Introduction to a High School
Text on Brazilian History (draft)
by Robert Schwartz
I. EUROPEAN BACKGROUND

The Iberian Peninsula. Crossroads of culture. Melting Pot of races. Fountain of history. The Iberian Peninsula felt the tread of all the significant cultures of the western world, and thereby rose early to become a leader of Europe's destinies.

Late in the Early Stone Age (c. 15,000 B.C.) Cro-Magnon man migrated into the peninsula, most likely coming from north Africa and across the Strait of Gibraltar. Once situated in the peninsula he left traces of his skill in the cave paintings of Spain. Many years later Phoenician traders from the east coast of the Mediterranean Sea came in search of trade. They established several trading posts on the Mediterranean coast of the peninsula between the twelfth and sixth centuries B.C., including Gades (the city of Cádiz).

Iberians and Celts migrated into the area from the north, the former leaving their name upon the land. The Celts, arriving between the sixth and third centuries, B.C., contributed to the formation of the language now known as Spanish. They built round forts and fashioned pottery. These two groups formed small tribes and were led by elected chieftains. They remained independent of one another except for occasional war alliances.

The important north African city of Carthage also made contact with the peninsula. Greeks from the Hellenic Peninsula, in search of productive land, set up colonies on the Iberian coast between the sixth and third centuries B.C. After Rome consolidated its position within the Italian Peninsula, its famous legions invaded Iberia (c. second century B.C.). The Roman language became the dominant influence upon the Celtic tongue, while Christianity, which was not introduced until the fourth century, became the religion of the peninsula.

The Roman legions were forced to evacuate the peninsula and return to the defense of Rome during the fifth century, as barbarian tribes poured through the once mighty empire. The Vandals were the first to rush into a defenseless Iberia (409 A.D.); their stay lasted on until the year 429. Waves of Visigoths came next from the north (415 A.D.).

They not only conquered but remained to set up a social order from the vacuum left by the Romans.

In another area of the world, to the east where Hittites on horseback first had brought iron weapons to bear upon the destruction of a great Nile River culture, a man lay dead. Mohammed. He had fired the religious spirit of Arabs, though, and they spread in all directions from Mecca, carrying with them the teachings of Mohammed by horse and camel across Asia and North Africa. Arriving at Ceuta, they crossed into Iberia and overthrew the Visigothic king, Rodrigo Guadalete, in 711. Slowly thereafter the Moros settled down to make their mark upon the culture.¹ The full impact of Moorish influence upon the Iberians can hardly be more than mentioned here. The Arab world was a crossroads of learning and commerce between the Orient and the Mediterranean peoples. The educated Arab was filled with classical Greek learning. All of the Hellenic (Greek) philosophy, drama, art and science had been translated into Arabic and was brought to Iberia. The Arabs had profited from the development of mathematics in India. They worked with it, adding their own numerals and the zero. This eventually displaced the clumsy Roman numeral system. An Arab mathematician wrote the book Hisab al-Jabr w-al-Maqabalah, i.e. Restoration and Reduction. The book dealt with solving equations, and its Arabic title has survived as the word "algebra."

The style of riding horseback was introduced to the West, revolutionizing communications and warfare overnight. The Moros had made systematic raps of north Africa and Asia. Their language served the medieval Arab world as Latin served the medieval European area. Their flowery artwork, carved wooden balconies and mosaics were introduced into the peninsula. The Arabic writing style can be recognized in the handwritten documents of sixteenth century Spanish America. The Iberian peninsula profited from the Chinese achievements of paper, printing, porcelain, the magnetic compass and gunpowder, which had been introduced into the Arab world by the camel caravans of central Asia. (One can only wonder how long Europe might have waited to develop these inventions had the Arabs not crossed the Strait of Gibraltar.)

¹ The followers of Mohammed prefer to be called Moslems. They are known

During the invasion of the Moros many Iberians had sought refuge in the north, in Asturias, where the infidels (word applied to non-Christians) never held control. The Reconquista (Reconquest of the Iberian Peninsula) began with these Asturians. Led by Pelagio (c. ninth century) and invoking the battlecry of "Santiago," they moved southward gathering support from among their fellow Christians. Soon Navarra and Aragón had been cleared of the infidels. By the beginning of the tenth century Castilla and León were again in Christian hands, and the title of Asturias was transferred to the king of León. Four Christian kingdoms now stood within the peninsula. At this critical time the Caliphate (territory of Moslem religious administration) of the peninsula split into some nine kingdoms.

The Christian kings and princes of Europe responded to calls for help from their brother Iberians. With assistance from foreign nobles (and native leaders like El Cid), the Moros were reduced to the kingdom of Granada by 1248. Among these foreign nobles were two brothers, Princes Raymond and Henry of Burgundy. Alfonso VI of León wished to reward them for the role they had played in the Reconquista. Accordingly, Henry received the territory between Minho and Tejo on the west coast of the peninsula. It embraced the cities of Braga, Coimbra, Viseu, Lamego and Porto.

Dom Henry died c. 1112 A.D. His son, Afonso Henrique, continued in his father's spirit. After defeating the Moros at Ourique in 1139, he began calling himself "King of Portugal." Four years later he received the diplomatic recognition of his most powerful neighbor, Alfonso VII of Castilla and León (he was the son of Alfonso VI, who had first given Dom Henry the grant of land.)

The history of the two neighboring kingdoms was filled with quarrels, intrigues, plots, saintly queens, corrupt kings and illegitimate children. During the fourteenth century the Black Plague (la pesta negra) spread its merciless mantle over the peninsula. The Portuguese emerged by the end of the century with a degree of unity. They proclaimed Dom João I King of Portugal in the year 1385.

also as Muslims, Mohammedans and Moors. They were called Moros in the Iberian Peninsula.

The reign of Dom João was taken up with the consolidation of his kingdom. With the assistance of the working classes of the city he strengthened his domination over the nobility. Dom João was the first to lead the Portuguese army outside of the national territory when, in 1415, it attacked and defeated the Moros of Ceuta, in North Africa.

Dom Henrique, the son of Dom João, launched the commercial and navigational explorations of the Portuguese. He encouraged the search for a seaway route to the silk and spice trade of the Orient. He is believed to have founded the famous school at Sagres, which owing to his efforts, attracted European students to the study of geography, cartography, cosmography, astronomy and ocean navigation. The school became the outstanding institution of its kind, owing to leaders such as Dom Henrique and the programs initiated under his guidance.

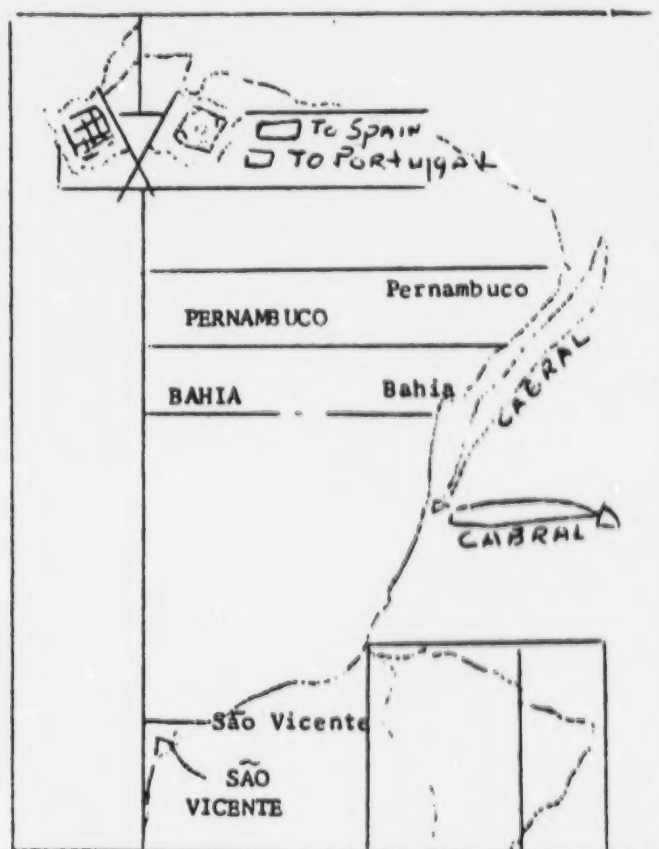
Dom Henrique, and indeed the people of Portugal, had several important reasons for exploration along the African coast and the improvement of the navy. In summary, these may be listed as follows: 1) to check the power of the Moros 2) to explore the unknown south and west of Portugal 3) to bring Christianity to the African coast 4) to seek a sea route to the Orient. Thus, the Portuguese motives included the military, scientific, commercial and religious.

Expansion on the Sea

Under the encouragement of Dom Henrique the Portuguese opened the sea westward with the discovery of the Madeiras (1418) and the Azores (1431). Then believing he could get around Africa by sea to arrive at India with its wealth of commerce, Dom Henrique directed explorations in that safer direction. Explorations moved south, then, along the African coast. Landmarks included Cape Bojador, (1434), Cape Blanco (1442), Cape Verde (1445), Rio Gambia (1447), Rio Grande (1456), and Sierra Leone (1452). Dom Henrique's successors continued his direction after his death in 1460. Bartholomew Dias rounded the Cape of Good Hope in 1487. Finally, on the 20th of May, 1498, Vasco da Gama arrived at Calicut in India.

This accomplishment--finding an all-water route to the Orient--can be viewed as both the end of a search and the beginning of glory, the beginning of the most glorious century in the history of Portugal. Portuguese seamen

had already accomplished many technical miracles. After they had crossed the Equator, they could no longer use the polar star. They proceeded to develop the astrolabe for measuring the altitude of stars. They also perfected the quadrant. Their ships were the finest on the ocean. As the use of gunpowder and the cannon spread in the fifteenth century, they made use of the latest developments. It was because of their discoveries that the pope granted them possession of all lands discovered east of the Cabo Verde Islands. It might not have been necessary to divide the newly discovered world of Columbus if the king of Portugal could have honored Columbus' request for ships. The Portuguese were not far behind the Crown of Castilla in going westward, though. Pedro Álvares Cabral laid claim to American soil for Portugal on April 22, 1500.



II. DISCOVERY

There must have been an air of mystery aboard ship that 8th of March, in the year 1500, when about five naus (ships), probably four-masted and capable of a cargo of 200 tons, set sail for India. This was the first voyage which sought to duplicate the accomplishment of Vasco da Gama. Passing by the Canaries and Cape Verde Islands, the ships stayed close to one another. At dusk they gathered together in close formation, the easier to face unknown dangers. As dawn came on the Atlantic one morning, the alarm went out that one of the ships had disappeared. Two days of searching yielded no clues, and a certain tenseness must have come over the bravest deckhands in the world.

Bearing now in a southerly direction, Captain Cabral found himself off course. Neither his log book nor secretary Caminha's writings would ever explain what might have been the cause. Perhaps it would never seem important to know (except in academic discussion). But on April 21 the ships noted birds and floating plants. Their expectations were fully satisfied the following morning when land, land to the west, was sighted. Boats were sent to reconnoiter up a stream, and it was at this time that men were spotted on the tropical shore, seven or eight of them. The crew could not make out their skin color.

Thus was established the first contact of the Portuguese with Brazil, a remarkable event which followed an unforeseen accident. Cabral eventually arrived in the Indies and then returned to Lisbon with news of his discovery. King João III soon commissioned exploratory voyages to the coast of this new land. Trading ships were licensed to harvest the abundant dyewood. Known as brazilwood, it had been brought from the East to Europe since the XIII century. Thus the land soon took on the name Brazil.

As evidence of Portuguese success in the brazilwood trade spread, Portugal's enemies began to plunder the Brazilian coast. Among these were the French. Frequently French corsairs landed at the isolated coastline of Brazil, stayed long enough to load a cargo of brazilwood and then returned to France. The rich red dye derived from the wood was consumed in the textile factories of Europe, which were producing vast quantities of cotton, linen and silk goods. These in turn were being imported from the Middle and Far East in exchange for metal and other products of European manufacture.

The Portuguese crown continued to concentrate on the India trade in the early 1500's and paid little attention to Brazil. Portuguese garrisons and small commercial establishments were set up on both coasts of Africa, the island of Madagascar, Arabia, Goa in India, Macao on mainland China and the island of Formosa. She set up an orderly flow of silks and spices and "black and white ivory"¹ back to Lisbon. These cargoes were taxed and distributed to the ships of other European monarchies. Portugal's island territories of the Azores and Madeiras were found to be perfect for the production of sugar cane, which also found a ready market in Europe. After three decades of the India trade, the European markets were glutted (over-filled). Prices fell as the demand slackened, and this furnished the Portuguese crown a second reason to look to its possession in America.

João III now sent a Portuguese nobleman, Martim Afonso de Sousa, to check the French incursions along the Brazilian coast and to establish there a permanent colony. Thus was established the town of São Vicente in 1532.

In order to begin the permanent development of Brazil, the crown offered large tracts of land there to wealthy members of the nobility. The tracts were known as capitánias and those nobles given titles to capitánias were called donatarios. Thirteen capitánias were handed out over a two-year period (1532-1534). Extending about fifty miles along the coast, each capitania ran inland along parallel lines to the Line of Demarcation.

¹ A phrase used to designate the trade in Africa for ivory and slaves.

Donatarios were given nearly supreme authority in their capitanías. Their authority and power covered five areas: 1) authority to distribute land among colonists of their capitanía; 2) authority to license new towns; 3) administration of justice; 4) taxing authority not claimed by the crown; 5) hereditary title to their capitanía. The crown hoped that with the dignity of their nobility, the power of their wealth and the authority granted them, donatarios would succeed in the colonization effort. The crown itself could not finance so large an undertaking but hoped that the donatarios would be attracted to colonize by the terms set down.

Few of the original donatarios even bothered to come personally to take possession of their capitanías. Instead, most delegated someone to come in their place to colonize and govern.

One donatario who did come was Duarte Coelho, who established the town of Olinda in the capitanía of Pernambuco. Pernambuco, located in the northeast bulge of Brazil, quickly developed into a great sugar-producing region. It became the economic cornerstone of all of Brazil throughout the sixteenth century.

A word might be added about the natural barriers in Brazil. Jungles and mountains were present just inside the coastline. Hostile Indians of the Tupí-Guaraní were warring upon the Portuguese. Fortunately, their own inter-tribal warfare kept them both weak and more adaptable to treaties with the settlers. Tupí-Guaraní organization was based on family lines, so that perhaps a hundred families formed a village. Each village was autonomous and could not speak on behalf of its neighbors. Unfortunately too, the Tupí-Guaraní were cannibals.

Thus it was that by mid-century about thirteen coastal towns were producing sugar, cotton, tobacco and dyewood, but penetration of the interior was proving neither wise nor profitable. In 1549 João III commissioned Tomé de Sousa as governor general of all the capitanías. He came to Brazil with 600 soldiers, 400 convicts, some married couples, and six eager Jesuits. There he founded the beautiful port of Bahia (São Salvador), which became the capital of the entire colony of Brazil.

Portuguese control over colonial Brazil ran along lines similar to Spain's administration. The crown made use of the Overseas Council to maintain central contact and control with Brazil. Yet, Portugal was small; it could not finance colonization schemes, as was seen. A governor general was appointed to head up administration from Bahia. Even he could not begin to control the vast territory of the capitanias. Governors resided in every capitania, and they enjoyed wide powers. They were assisted by officials; judges were assigned to reside in capital cities, and when gold and, later, diamonds were discovered, the Crown rushed in to attempt to collect taxes. The royal fifths were collected, though collections were spotty compared to those in the Spanish Empire. Army detachments were a necessary counterpart to establishing Crown authority in frontier areas. The military was nearly entirely composed of troops from Portugal, owing both to regulations and the fact that military service was unpopular among freemen in the colony.

The chief concern of the Crown during the colonial period was finances. Principal revenues during different times were derived from: 1) customs duties, both import and export; 2) the royal fifths on gold and diamonds; 3) tithes collected by government officials for the support of the Church; 4) capitation taxes, which were taxes levied periodically on anyone who panned for gold (it was a head-tax, and accordingly was unpopular); 5) monopoly of the diamond-panning region (this came shortly after diamonds were discovered in Minas Gerais, c. 1729).

Communications between the governor general at Salvador and the provinces³ was poor, so that local governors (captains) often received direct orders from Lisbon. Justice was a flexible thing. Judges were either sent from Lisbon or came by appointment of town councils. But important decisions had to be referred to Lisbon.

Society in the populous coastal cities was made up of every variety of humanity - wealthy officials, criollo planters, the commercial

³As the capitanias were found to be too large to handle, they were divided into provinces by the end of the sixteenth century. The total population of the colony by that time had reached forty thousand.

class, poor criollos, free Negroes, mulattoes, Amerindians, caboclos,⁴ combinations of these, and slaves. Slaves were found on the streets of Bahia, Olinda, Rio, Laguna and other places every day. During the day-time they ran city errands for their masters. Evenings and holidays might find them working at odd jobs on their own account, raising money for odds and ends or to buy their own or another's freedom. Not unlike other colonial cities, the streets of eighteenth century Brazil were witness to missionaries, going to and from churches, overseeing the construction of a monastery or hurrying to class at one of the city's schools.

The Jesuits, eager to replace the paganism and animism of the native Brazilian tribes with Christianity, took up the work of learning the Indian languages and cultures. Led by Father Manoel da Nóbrega, they started teaching both Indians and Portuguese, pushing into the interior of Brazil as they went. Thus they helped to establish new settlements. They defended the Indians against attempts by colonists to enslave them. The original band of six Jesuits became the first writers of Brazil's early colonial history. Padre José de Anchieta founded a mission school for both colonists and Indians deep in the interior, west of the coastal settlement of Sao Vicente. Eventually his mission developed into the city of São Paulo.

Serious breakdowns in the discipline of the young colonies furnished an opportunity for renewed hostilities by the Tupi-Guaraní Indians. This gave an opening for a French attempt to colonize on Portuguese territory in Brazil. A French fleet, commanded by a Captain Villegagnón established a foothold on the island of Sergipe in Guanabara Bay in 1555. The settlement was composed of both Catholics and Protestants, unusual for that time. Together they strove to ally themselves with the Tamoio Indians and to make their colonizing efforts succeed.

The Crown in Lisbon made a tardy but serious attempt to dislodge the intruders. It sent Mem de Sá at the head of a task force which successfully routed the French and established Portuguese influence in the area with the founding of Rio de Janeiro at the foot of Pão de Azucar (1565).⁵

⁴Caboclo was the name applied to the offspring of a Portuguese and an Amerindian.

⁵One of the islands of famed Guanabara Bay still bears the name of the

The Tupí-Guaraní proved incapable of the intensive plantation labor required in the production of sugar cane, cotton, tobacco and in the building of the colony. Thus, as early as 1532 the Crown decreed the importing of African slaves. From that time on millions of slaves were brought into Brazil. Portuguese slavers purchased them from both the "Slave Coast" (known also as the "Guinea Coast" and the "Gold Coast") and from Angola. On the Guinea Coast the chief center of trade was at Whydah in Dahomey. There the sturdy Sudanese slaves were loaded aboard ships bound for Brazil. The Sudanese slaves proved to be more resistant to disease and to be more intelligent than the Bantu slaves. These latter came from the port of Luanda in Angola. More jovial than the Sudanese, they were also weaker in constitution and brought a lesser price at the slave markets of Bahia and Rio.

Crown decrees tried in vain to protect slaves but, as with slaves everywhere, those under the lash of the Portuguese also went without basic physical needs and were otherwise generally neglected. Nonetheless, the Portuguese have probably treated their slaves with more humanity than other colonizing nations. Slaves were frequently permitted to earn cash for themselves after working hours. Many were eventually permitted to buy their freedom with such savings. The Afro-Americans became the very Mother of Brazil, in both the biological and cultural sense. Through casual or legal means, nearly all Brazilians came to share in the blood of their slaves. Their appearance and culture today reflect the closeness that came about between both European and Afro-American in Brazil.

Despite the extraordinary closeness that existed between the two races in Brazil, numerous slave rebellions occurred in colonial times. Run-away slaves were a continuous problem in the colony. Such slaves formed fugitive settlements in the interior, away from the towns. Known as quilombos, they became the object of organized raids throughout the seventeenth

French Captain Villegagnón. The year 1565 saw a similar setback for the French in North America. In that year the Spanish established a stronghold at St. Augustine, Florida, to counter a French Protestant colony that had been established just to the north. The French were no more successful with this venture than with that involving Portugal. It met with a cruel fate on the sandy beaches of Florida at a site still known

and eighteenth centuries. At one time some thirty thousand slaves formed the Republic of Palmares deep in the interior of Pernambuco. It lasted from 1650 until 1697, when it was overrun by colonial forces.

By the end of the nineteenth century some three and a half million Africans had been brought to Brazil as slaves. They spread their culture even as they worked for their masters on the cotton and cane plantations of Pernambuco and Bahia; as they worked placer mines and panned the streams of Minas Gerais for gold and diamonds by day; and as they bathed their souls with the rhythms and rituals of their forebears in their shanties by night.

by the grisly name of Matanzas ("Slaughter") Bay. The same year (1565) saw the inauguration of the Manila galeon, a galeon which annually brought Oriental treasures from Manila to Acapulco.

III. THE SEVENTEENTH AND EIGHTEENTH CENTURIES

In 1577 Dom Sebastião of Portugal died, leaving no immediate heir. Philip II of Spain, a relative of the Avis dynasty, came forward as the pretender to the vacant throne. In 1580 he took over the palace at Lisbon under the title Philip I of Portugal. Philip II thus became the most powerful monarch the world had known, ruling the combined Empires of Spain and Portugal. The reality of a united Iberian Peninsula was transferred to the New World, where no objection was made to the bandeirantes' (frontier adventurers) interior explorations beyond the Treaty Line. This gave Brazilians one of those few but critically important opportunities afforded a people in their formative period. The opportunity was not lost. Great numbers of adventurers moved into the forests and hills of the interior, searching for Indian slaves and mineral wealth. Going forth in groups of from twelve to two hundred, they brought their families and slaves with them. The bandeirantes, most of mixed Portuguese and Amerindian ancestry, came especially from the São Paulo area. Antonio Raposo Tavares, Fernão Dias Paes and Borba Gato were among the most famous leaders in this thrilling page of Brazil's history.

Philip II's empire included the Peninsula, the Low Countries, coastal Africa, key enclaves (small coastal settlements) throughout southern Asia, the Philippines and all of the New World known collectively as the Americas. Such an empire was to have its weak links. The Dutch revolted and gained independence first (1605). Their warships began bombarding the Portuguese trade centers in the Guinea Coast. Unwilling to buy sugar from a Portugal united with their ex-masters, the Spanish, Dutch policymakers began looking for ways to control the sugar routes from Brazil. In 1630 the Dutch occupied the rich province (or capitania) of Pernambuco. Under the direction of Prince João Maurício de Nassau the sugar production of Pernambuco improved. Olinda, Recife, Natal and other cities prospered, and good government prevailed.

Portugal was next to break the bonds of Castilian domination. The Portuguese declared independence in 1640 and placed the Braganza family upon the throne. Luso-Brazilian colonists sought the aid of Lisbon to oust the Dutch, but the mother country was unable to deliver a military punch against her occupied territory.

The Dutch, on the other hand, had taken the lead position in furnishing Europe with sugar and tobacco. Her commercial fleets became the target of French and British naval sallies and adventurers. The Pernambucans' insurgency became stronger and, under the combined leadership of a criollo, a mulatto and an Amerindian, the Dutch were swept out to sea in 1654. It was a victory for Brazilians, who knew full well their achievement had come without the assistance of Portugal.

The second half of the seventeenth century witnessed the end of Brazilian domination of the sugar trade with Europe. The Dutch, British and French claimed parts of the Spanish West Indies, easily occupying unfortified areas such as the northern coast of South America, Jamaica, Haiti, Honduras and some of the Leeward Islands. With their control of the seas they brought in African slaves and set them to work on sugar plantations. The soil and climate proved equal to the task and, with the West Indies closer in distance to Europe, the European colonies there outran and undersold Brazilian sugar.

Brazil was fortunate to avoid total economic collapse. The Paulistas (bandeirantes) had been roaming the backlands for a century in search of slaves and gold, all the while enjoying that personal freedom they highly regarded. In 1693 some of them came into contact with Indians who wore decorations of gold. This led to the discovery of gold in the river beds of Minas Gerais. From this time streams of Portuguese immigrants came to the mining camps of Minas. Slaves, especially the Sudanese, were taught to collect the precious metal, the two methods employed being placer mining and panning.

Shortly thereafter diamonds were discovered in the Serro do Frio area (Minas Gerais). The first official acknowledgement of this came in a dispatch to the Crown dated July 22, 1729. In the case of diamonds the Crown tried to protect the European market from a drop in prices. It banned diamond mining (1734), making diamonds a royal monopoly. Beginning the first of January, 1740, it hired two contractors to conduct all diamond mining, restricting them to the use of 600 slaves and to the region of the River Jequitinhonha. In 1771 the contract method ended and the diamond area was operated only by the Crown. Diamonds were sent under guard to

Lisbon and from there forwarded to the two chief marketing centers of London and Amsterdam.

During the eighteenth century Brazil was one of the world's leading cotton exporters. The cotton cycle ran its course and ended shortly after the invention of the cotton gin in 1793 by Eli Whitney. From that time the United States gained world leadership in cotton.

During the eighteenth century several other important matters were begun or were concluded. Coffee was introduced into Brazil from Cayenne in northern South America in 1727. It is entirely possible that this was the work of the Jesuits. The Jesuits had extensive missions among the Indians in the Amazon region of Brazil, embracing the modern states of Amazonas and Pará. They were conscious of the need for agricultural improvements among their missions; they successfully introduced the oriental spices of cinnamon and pepper at Bahia late in the seventeenth or early in the eighteenth century.

At any rate, coffee began to take on importance late in the eighteenth century. It was planted in the Rio area and soon found its way into the red soil of Sao Paulo. It will be discussed again in a later chapter.

IV. INDEPENDENCE AND THE MONARCHY

In 1807 Portugal was invaded by the Napoleonic army. French troops marched directly across the narrow kingdom in an effort to capture the royal family at Lisbon. British warships sympathetic to the Portuguese were moored in the harbor on the Tagus River. The Prince Regent (Ruler) Dom João and his family were assisted onto the waiting vessels just as French troops came into view of Lisbon. Thus the British escorted the royal family of Braganza to the shores of the New World, Brazil, to escape the ravages of a war-torn Europe.

Putting to shore at Bahia in January of 1808, Dom João lingered there but a few weeks before departing for the more hospitable climate of Rio.

Among the first things the Prince Regent did at Rio was to open Brazil's ports to British, United States and to other allied or neutral countries' shipping. In this way he showed his personal gratitude for the assistance of the British, but his open-trade policy had other implications. Napoleon's forces had occupied Portugal by now and were already interfering in most of Europe. New markets for Brazil's raw materials and sources for manufactures had to be made available. Britain and neutral countries were the obvious market for Brazil to turn to.

The Prince Regent João brought many benefits to Rio during those early years. He opened an officer training school, encouraged manufacturing and agriculture and opened a library, a botanical garden and a zoo. From the royal palace at Quinta de Boa Vista he directed numerous improvements in the capital city of Rio. He loved his city and gave it a new sense of dignity. On Sundays and religious holidays the royal family could be seen attending Mass at the Gloria Church on the hill overlooking Guanabara Bay, an eighteenth century gem still standing.

In 1815 Napoleon was defeated and Europe began adjusting to a new era. Dom João ascended the throne of Portugal as João VI at the death of his mother (1816). Accustomed to the hospitable climate of his adopted land, he was reluctant to return to Lisbon. Constitutionalism was the rallying cry among many of the nobility of Spain and Portugal. Members of the Portuguese nobility in Lisbon rose up in defiance of the monarch and wrote up the Constitution of 1820. They demanded that Dom João return to Lisbon and rule under the Constitution. Their demands were supported by the

British, who saw the commercial advantage of keeping peace in the Portuguese family.

Reluctantly, then, the Cariocans (citizens of Rio) waved goodbye to Dom João VI as his sailing vessel weighed anchor in the Bay of Guanabara on April 26, 1821. His son, Dom Pedro, must have been among the crowd waving their handkerchiefs from shore and shouting "até logo" until the tops of the masts disappeared over the eastern horizon. Dom Pedro was appointed Regent for Brazil to rule there in his father's name.

Dom Pedro now became the chief administrator of the Brazilian colony, but he ruled in his father's name. His disposition at the age of twenty-three was not that needed in the touchy situation in Brazil. Dom Pedro was headstrong and accustomed to satisfying his own will. In his private life he yielded to his instincts for freedom and pleasure and neglected to cultivate those ideals the Brazilians wanted in a leader. Reared in the royal court, he was educated in the image of his father, who knew how to rule only according to the ideal of the "divine right" of kings.

Dom Pedro, therefore, did not have the patriot's image, although it was he who declared Brazil independent of Portugal. It was the Brazilians who were united in feeling. Their sentiment ran counter to Portugal. The land and people felt an identity, and it is from this that nationhood is born.

The Brazilians needed a leader to unite with in voicing their guarded sentiments against Portuguese domination. They needed a symbol. They found it in Dom Pedro. Under the advice of his trusted counsellors, and under pressure from both sides of the Atlantic, Dom Pedro declared Brazil free of Portugal on September 7, 1822.

A month later the people acclaimed their country a monarchy and went on to proclaim Dom Pedro I their king. He in turn promised his people to rule under a constitution. Accordingly, he convoked a Constituent Assembly, which met at Rio in 1823. Ninety inexperienced legislators met at the Assembly, being composed of lawyers, judges and clergy. Influenced by the liberal influence of the constitutional conventions of Spain and Portugal, they proceeded to whittle away at the king's powers. They freely criticized the years of Portuguese domination in the affairs of Brazil.

Dom Pedro listened only so long. Then acting abruptly, he dissolved the Assembly. In its place he selected a Council of State from among his advisors, and together they wrote the Constitution of 1824. It was approved in the provinces and became the law of Brazil.

The Constitution contained the traditional three branches of government, modeled upon the United States Constitution. In addition, it

contained a "moderating power," which referred to the king's authority over State affairs. Some of his other powers included in the Constitution were that he could select one third of the senate. He named bishops; his dynasty was hereditary, etc. (The Constitution proved to be flexible enough to last until the end of the monarchy.)

Meanwhile, when independence was declared, the Portuguese had strong army and naval detachments in Pará, Maranhão, Ceará and Bahia. In July of 1823 Brazilian land and sea forces pushed the Portuguese out of Bahia with the help of the mercenary, Lord Cochrane.

Skirmishes continued until the British succeeded in pressuring João VI to recognize the former colony's independence. The English were anxious to recognize Brazil in order to secure their trading rights with her. Yet, European diplomatic courtesy required that Portugal act first on the matter. This she did in 1825, but not before the United States, who recognized her sister to the south in May of the previous year. (It would be useful to check into U.S. reasons for extending recognition to Brazil at an early date. What ties were there between this and the Monroe Doctrine of December 1823?)

Dom Pedro's decade of rule proved to be unpopular. He did not get along with Congress and had dissolved the very first one in the country. He annoyed the people by appointing native Portuguese to official positions. During his reign Uruguay gained independence from Brazil. He was forced by the British to promise to end the slave trade.

In 1826 João VI of Portugal died. There was a clamor in Portugal for the return of Dom Pedro. Added to this was the careless diplomacy of Dom Pedro I, who dismissed a popular minister from the cabinet. This brought the Brazilians into the streets demanding re-instatement. The mounting demand for Dom Pedro's return to his native land carried with it the threat of ending the Braganza dynasty. The uptight situation by 1831 left Brazil's king little room for maneuver. He announced that he would abdicate and in a matter of hours was sailing out of Guanabara Bay. (The emotions he must have experienced were not eased by his knowledge of how difficult students would find it someday to learn that Dom Pedro I of Brazil would become Dom Pedro IV of Portugal.)

Dom Pedro became Dom Pedro II of Brazil in 1840. He ascended the throne before the legal age of eighteen, owing to the political ferment going on in the country. Many groups had begun to consider the republican form of government, so it was felt important that the young prince be installed at once.

During his long tenure in Rio, Pedro II promoted every kind of benefit for the people. Public education, agriculture, commerce, communications, immigration and foreign policy received guidance and improvement at his popular and cultured touch. Revolutionary movements for republicanism were suppressed. The country was divided into twenty-one provinces and one federal district. There was general prosperity in the country between 1850 and 1870. Yet, during that time there was also war with Argentina (1851-52), Uruguay (1864-65) and Paraguay (1865-70).

It was during the reign of Pedro II that slavery was wiped out of Brazil. In discussing this question in Brazil, the student must back-track a few centuries. Slaves were first brought to Brazil in 1532 to form a stable work force on the coastal plantations. Their numbers increased through imports from Africa until by 1585 there were more than 14,000 Negro slaves working coastal plantations. The situation continued in Brazil until the slave population presented the real possibility of uprisings, which occurred throughout the seventeenth and eighteenth centuries. Most of the time the masters of plantations had life and death control over the Afro-American slaves, in the absence of strong Portuguese administration.

Towards the end of the eighteenth century a powerful anti-slavery movement began in Europe, with its focal point England. The British made Sierra Leone a colony for freed slaves in 1787. In 1807 an Act of Parliament made it illegal for the British to take part in the African slave trade.

The United States had a nucleus of anti-slavery followers, especially in the north. In 1822 the first ex-slaves from the United States arrived in Liberia to set up a free state. Its capital was named Monrovia.

When the monarchy began in Brazil, her three and a half million people included over a million slaves. The financial and political power of the country rested in the large coastal plantation owners, who in turn relied on large numbers of cheap laborers. Dom Pedro II sympathized with the anti-slave sentiment. However, he wished to proceed slowly with freedom; he also favored compensation to slave owners.

In 1845 the British Parliament adopted the Aberdeen Act. This Act stated that all ships suspected of transporting slaves would be pursued by the British navy, even if they were in their own territorial waters. Further, they would be apprehended and tried by British law. Pressure was put upon the American and other countries. Thus, in 1850 Brazil's Parliament abolished its slave trade.

Then Parliament passed the Rio Branco Law, which freed children born of slaves after the date of passage (September 28, 1871). Another significant step was taken on September 28, 1885, when Parliament freed all slaves sixty years of age or older. While Pedro II was away in Europe for medical treatment, his daughter, Princess Isabel, issued the law abolishing slavery of all kinds and forever (May 13, 1888). No compensation was offered the owners, and 740,000 slaves became free men.

V. END OF THE MONARCHY

Republican enthusiasts had made several attempts to overthrow the monarchy during the reign of Dom Pedro II. About the year 1870 republican ideals were being nourished through a political party, clubs and newspapers. An outstanding republican spokesman, Benjamin Constant, was instructing at the military officers' school. His influence had a powerful effect on these men, and they in turn were in a strategic position to act upon their beliefs.

The military leaders of Brazil were becoming dissatisfied with the administration of the monarchy. They felt that Dom Pedro was disregarding their interests and was denying them their right to influence affairs of Brazil. Among these officers was General Manoel Deodoro da Fonseca.

Other factors served to forewarn Dom Pedro of the future course of his kingdom. His daughter, Princess Isabel, was a dominating person, reminiscent of her grandfather rather than of her father. To those who advocated a republic for Brazil the specter of such a person on the throne (she was the heir) gave cause for renewed opposition. The husband of the Princess, the Conde d'Eu, was even more unacceptable. He had taken over direction of Brazil's military efforts during the last part of the War of the Triple Alliance¹. The War was fought with such savagery during the time of his direction that it became very unpopular with the people. Added to this was the Conde's French nationality. He did not speak Portuguese well, and his appearance and manners reflected the soft grace of court life, which ran counter to the Brazilians' taste for a strong, outgoing figure.

¹The War of the Triple Alliance saw Paraguay pitted against Brazil, Uruguay and Argentina. Brazil played the largest role against Paraguay, which had little chance of survival, especially toward the end of the War, when the Conde d'Eu took charge. The War lasted from 1865 to 1870.

In the latter part of Dom Pedro's reign a public quarrel broke out between the Catholic Church and the Masons, a secret group generally hostile to the Catholic Church at that time. In settling the dispute, Dom Pedro imprisoned two bishops. This disregard for the privileges of the state religion resulted in the loss of Catholic support for the monarch, and with it went the influence of the Catholic Church leaders.

Dom Pedro II had favored the slow but certain end of slavery in Brazil, as was noted in the previous chapter. Many plantation owners who had supported the monarchy held out hope of State compensation for the gradual loss of their property. When slavery was ended in 1888, no compensation was offered to the planter class. Thus, they felt justified in defecting from support of the monarchy.

Discontent in the 1880's had spread sufficiently to arouse even the political ostriches of Rio. Within the leadership ranks of the monarchy some came forth to speak out against the crown. They had finally outgrown the "moderating power" of the king and felt it had denied them power too long.

Dom Pedro had a personal health problem which was not lost upon the populace. He had been in Europe for medical treatment when Princess Isabel Cristina ended slavery (1888). The Brazilians knew that old age was catching up with the monarch. Rather than cause for cheer, this served to remind the country of what the heir was like.

With these conditions vibrating throughout the Empire, the military, together with republican civilians led by Benjamin Constant, seized the government and on November 15, 1889, proclaimed Brazil a republic. A provisional government was arranged, and General Manoel Deodoro da Fonseca was named first president.

Dom Pedro II was banished twenty-four hours later. Leaving his beloved country, he set out by ship for Lisbon on November 17. He died of pneumonia in Paris on December 5, 1891, with the alertness of mind that had characterized his reign for half a century.

The republican government called for a Constituent Assembly, created a national flag and ordered a national anthem to be composed. Within four

months the other American republics gave diplomatic recognition to the new republic, born as was the monarchy, without serious bloodshed.

There was great enthusiasm over the new government. Elections were held in 1890 in all the states, and the republican party was completely victorious. The Constituent Assembly wrote the Constitution of 1891, which established a federal and presidential republic after the United States model. There was provision for three separate branches of government with a bicameral legislature. The earlier provinces became states, each with its own constitution and directly elected governor. (Each governor was elected by Electors elected by the citizens.)

Here we will remove ourselves from the study of the early republican and cultural developments of Brazil. They afford exciting chapters in the progress of the country and serve as a foundation for the second republic. The second republic began with the presidency of Dr. Getulio Vargas, who acted as a dictator during the years from 1930 to 1945.

Under the encouragement of Dr. Vargas and as a result of problems encountered during World War I, Brazil experienced the beginnings of its industrialization era during the 1920's and 30's. It was a new venture for a country which had always relied on an agricultural boom crop or a mineral rush. First it was sugar, introduced at São Vicente in 1552 and from there rapidly spreading northward. With the loss of the world sugar market to the Dutch after 1654 (West Indies area) came the discovery of gold at Taubaté in Mato Grosso (1695), followed by diamond discoveries there in 1728. A mineral decline set in about 1760, but it was offset by Brazil's distinction as the world's leading cotton exporting area. This domination was lost to the United States after the invention of the cotton gin (1793), but coffee by this time was preparing for its role as number one export crop of Brazil, which it reached by mid-nineteenth century, and upon which Brazil has relied ever since. In 1880 the rubber boom began in the Amazon tropics, but this declined with the development of a cheaper source in the East Indies and of synthetics. Today Brazil's industrial machine produces most manufactured items in general use, including cars, ships and trains.

Finally, the population itself increased rapidly over the decades. It was aided by some fifteen million European immigrants who came to Brazil

since 1822. That population has added to Brazil's rich and diverse personality, a nation vibrant with activity, diversity of culture and customs, and individualistic in its tastes, not readily conforming to those of its neighbors. Brazil has been one of the few nations able to take something from another country and adapt it to the unique Brazilian way of life: leisurely, kindly, and tolerantly.

Questions:

1. Compare Dom Pedro I with Dom Pedro II. How did the youth of each man influence his leadership?
2. List the economic cycles of Brazilian history.
3. What factors brought an end to the Brazilian sugar monopoly?
4. Where was the political power in the Portuguese colony of Brazil?
5. What were some ways that Negro slavery influenced modern Brazil?
6. What elements forced the end of the monarchy, in your opinion?

Identify: Bandeirantes; Manoel Deodoro da Fonseca, José Bonifacio, the first Constituent Assembly, the Aberdeen Act.

VI. MODERN BRAZIL

A brief study of modern Brazil should begin with the name of President Getulio Vargas. He assumed the presidency in 1930 and remained in office for the next fifteen years. During that time he was both the elected head of state and the supreme dictator. Under his regime Brazil developed its basic heavy industry and underwent considerable economic development. President Vargas committed an expeditionary force of 25,000 men to the Italian Campaign during the Second World War.

In 1945 Vargas was deposed and Marshal Gaspar Dutra won the presidential elections. Vargas was returned to the presidency in the elections of 1951. Military pressure against his government brought him to suicide in 1954. The following year Juscelino Kubitschek was elected president. It was during his administration that Brasilia was built and dedicated.

Janio Quadros became president in 1960. Though elected by a large majority, he resigned after seven months in office. Vice-President João Goulart then became president. He was relieved of his duties by a political-military combination on April 1, 1964. Marshal Humberto Castelo Branco headed the junta government. He was succeeded by General Arturo da Costa e Silva, who was elected by an appointed Congress, in March 1967.

The military coup which toppled Goulart was an attempt to bring Brazil under controlled development. The country's government had been operating on a budget deficit, brought about especially from the construction of Brasilia. Inflation was runaway. Prices rose even as they were being posted. Aggravating the situation was Leonel Brizolla, the highly placed security officer and relative of Goulart, who was also a communist. His public statements were directed at provoking the military establishment and disturbing the conservative leadership.

The military leaders of Brazil felt edgy about a possible communist threat within the country, reasoning that the Goulart government could become too sympathetic with the international movement. They felt that both inflation and communism would result in chaos for Brazil if something were not done soon. In moving against the government, the military felt it their duty to guarantee the benefits of law and the constitution to the people. As with other Latin American coups, this one reflected

the position of the military as being above and beyond the constitution. Indeed, they are the guarantors of the constitution.

TO: Fulbright-Hays Seminars Abroad Program (Brazil 1992)
FROM: Jerry M. Williams, West Chester University, West Chester, PA.
RE: Curriculum Project
DATE: 16 December 1992

My curriculum project has focused on five areas of study: unit assignments for a course, lectures, publications, language training, and symposia.

I. Unit assignments.

In the summer of 1993 I will teach an interdisciplinary course entitled "Beyond Columbus". This course will also be offered in September 1993 as part of the Honors Program curricula and will be a first-time offering for the West Chester University. Subsequently, it will be offered on an alternate year basis. Of particular focus will be units on colonial Brazilian history, culture and civilization. (Course offerings at West Chester, including our present Latin American Studies program, have traditionally not integrated into lesson plans perspectives relevant to Brazilian culture and civilization. Although my field of specialization is colonial Latin-American letters, with an emphasis on the sixteenth and eighteenth centuries, I have published several articles on Brazilian literature in which I referenced the works of colonial Brazilian writers, either for comparative or contrastive purposes.)

Specifically, I have completed the following:

(1) Developed brief lesson units on religion (historical role of Church and State), economics, politics (past and present), and the racial and ethnic diversity of Brazil. Basic standard texts with which I became familiar during the seminar serve as the primary source of information for these units.

(2) Developed a list of primary and secondary source materials (including periodicals) accessible to undergraduate students. Certain texts that were not available in my university library have been ordered.

(3) Obtained slides, maps, and drawings as reinforcements for primary and secondary materials.

A copy of the lesson units I have devised are contained in this report.

II. Lectures.

Post-seminar lectures that have included treatment of colonial Brazil are "Old Visions in the New World" presented at Indiana University of Pennsylvania (October 1992) and "The Earliest Portuguese Contacts in America" at Bloomsburg U. (November 1992).

Two upcoming lectures, one at Malvern Preparatory School (February 1993) and the other at the University of Kentucky (April 1993), will contain references to the history and culture of Brazil, based on research from the summer seminar.

III. Publications.

An essay in progress that I intend to submit for publication examines the early history of work by botanists and naturalists sent to Brazil to study flora and fauna (this is part of a larger article). My book, Early Images of the Americas: Transfer and Invention (University of Arizona Press, March 1993), includes essays that treat several aspects of early Brazil.

IV. Language Training.

Since my return I have continued studies of the Portuguese language and have had opportunities to practice with several students from Brazil. During the summer of 1993 I will revisit Brazil in order to enhance language proficiency. Tentative plans are to carry out this language project at ACBEU in Salvador.

V. Symposia.

In September 1992 I coordinated my department's foreign language and literatures conference ("Europe and America: The Legacy of 'Discovery'") which included several paper presentations that referenced the history of Brazil.

VI. Additional related areas.

Other direct applications of my seminar experiences include sharing information with colleagues in departments such as Comparative Literature and History, and the Ethnic Studies program.

BEYOND COLUMBUS

Instructor: J. Williams

The course provides an interdisciplinary examination of the Spanish-American and Luso-Brazilian chronicles and narrations. In order to understand the context of issues common to the discovery literature, topics of study will include indigenous cultures before the era of encounter, representing alterity, language and authority, the changing vision of humankind and nature, the ideology and ethic of conquest, slavery and the struggle for justice, the role of Church and State, crisis and class struggle in the colonial system. Guest lecturers and a field trip to the Rosenbach Museum to examine manuscripts and cartographical data are included.

The immediate course objectives are to establish a dialogue about the body of texts and icons that determined the creation of America and to advance a clearer understanding of the legacy of the transatlantic encounters. This course integrates themes and perspectives provided by literary history (Caminha, Anchieta, Magalhães, Nóbrega, Soares de Sousa, and Brandão), literary criticism (Robe, Ryan, Jara, Berkhofer, Chiappelli), history, religion, and philosophy (Bethell, Jennings, Berkhofer, Hanke, Elliott), history of scientific thought (Astuto, Parry, Crosby, Hobhouse, Prieto), and art history (Sturtevant, Honour, Lorant), among others.

The operational objective is to examine the impact of the discovery on the New World on European thought and sensibility. The sixteenth century is the sole focus of this course because it is during this initial period when the first images of America are recorded and pave the route for a transatlantic exchange of ideas and cultures. A comprehensive overview of the diverse influences America imposed on Europe (and vice versa) will be achieved through an interdisciplinary approach which will draw on and cross-reference distinct bodies of knowledge in order to establish a coherent frame for presentation. By studying how America was first documented and represented, the complexity of cultural encounters and the ideology of conquest and colonization, students are challenged to engage one another in discussion and to critically appraise in writing the diversity of sources that contribute to the invention of America and the subject of depicting otherness.

Course Content

Literature: Primary and secondary sources are employed to ascertain how the phenomena of the New World and its "wild humanity" were viewed and refashioned by two distinct groups of writers: the first-hand accounts of eyewitness, and those of copyists and interpreters who viewed the New World through reconstructive imagination. Themes include defining and assimilating America; evangelization; the nature of indigenous life; how settlers and explorers viewed both the Old and New Worlds; class, sex and race; the role of language as a cultural and political tool for domesticating strangeness and suppressing alterity; the struggle for lexical authority; perceptual stress and silence.

History: The changing concept of historical truth and its representation; Renaissance historiography; early American historiography as a discourse without antecedents: establishing the credibility and authority of narrators; attempts to correct historiography. Discursive practices and rhetorical techniques. History of Science: This course will examine the early expeditions that identified and classified flora and fauna; shifts from philosophic and metaphysical truth to speculation and experimental science; pharmacotherapy and indigenous medical lore; tropical medicine. Mining in the New World: amalgamation. The precipitous decline of colonial science.

Art History: The relationship between the visual and the verbal is explored in order to understand the "graphic grammar" of religious and cultural encounters; as a repository of empirical data, values, traditions and expectancies of sixteenth century Europeans, iconography directs our attention to the struggle to reorder America. The use of maps are studied as geopolitical documents to express the transition from medieval to modern cartography, the world views of opposing transatlantic societies, to trace transformations in knowledge, culture and religion as Europe assimilated the New World, to portray the motivations behind exploration and expansion, and to express myth and reality. Videos ("Sixteenth Century Perceptions") and slides are employed to complement, compare and contrast original period readings and testimonial prose with modern interpretations.

Course Outline

- Week 1:** Introduction, overview of course content. Spain, Portugal and Europe on the eve of Conquest. Video: "Sixteenth Century Perceptions of Latin America: Civil or Savage?"
- Week 2 & 3:** Early Images of Humankind and Nature. The dilemma of discovery: inventing and cataloging the New World. Maps and the Colombian encounter.
- Week 4 & 5:** The ideology and ethic of conquest and colonization: settlers and natives, slavery and serfdom; the democratization of history; language, power and the politics of empire.
- Week 6:** Reconstructing prehispanic cultures; indigenous accounts of the conquest; pictorial language and the typology of culture in the chronicles; the appropriation of ritual signs.
- Week 7:** Brazil: language, history, culture, and colonial politics.
- Week 8:** Christian indoctrination: decoding Testierian hieroglyphics, European and indigenous art forms; missionary endeavors; didactic and homilectic drama. Writing and evangelization. Visual epistemology.
- Week 9:** Guest lecturer: "New World Histories and Renaissance Historiography."
- Weeks 10 & 11:** Land and labor practices: the struggle for justice; Aristotle and the theory of natural slavery; the Black Legend, iconography and T. de Bry. Race, culture and class in America.
- Week 12:** Scientific practices in a colonial situation: expeditions; theoretical contributions of the Americas to the Scientific Revolution; the Counter Reformation and impediments to scientific inquiry; shift from philosophic and metaphysical truth to speculation and experimental science; pharmacotherapy and indigenous medical lore. Mining in the New World.
- Week 13:** America as literary theme: poetry, prose, theatre; the role of travel literature.
- Week 14:** Rosenbach Museum: field trip and lecture on American incunabula, the history of the book in the Americas and examination of documents from the age of exploration.
- Week 15:** Crisis in the colonial system: social conflicts, censorship, American vs Iberian intelligensia. Integration and summary of course material: tools for assessing cultural encounters; re-evaluating history; the legacy of encounter.

Course Expectations

1. Oral reports are to be accompanied by a written summary (2 page minimum), to be handed in no later than one week from the date of presentation. Oral reports should a brief overview of the topic, your analysis and conclusions, attempt to establish comparative links between texts where possible. Your written summary will be graded on clarity, concreteness, insight, critical observation and spelling. Writing assignments that fall short of expectations must be repeated.
2. Research Project: Students are responsible for choosing a research topic (in consultation with the instructor) as part of the course requirements. It is strongly recommended that you consult and use the numerous reserve readings; ten pages is the minimum, not including notes and bibliography. Please consult the instructor regarding your prospectus, outline, first draft, etc. A series of topics will be suggested by the instructor.
3. A written summary (2 page minimum) of all guest lectures and field trips.
4. Mid-term examination.
5. Final examination.

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"The History and Politics of Brazil"
[A course segment]
Craig Wilson
Eastern Montana College

Introduction

This project describes a course segment designed for my one semester upper-division Comparative Politics course. The class will cover the government and politics of Great Britain, Russia and Brazil. Because of the multi-state approach of the course some material often covered in comparative politics courses, such as a study of state and local governments and specific policy outputs, will not be presented. The Brazilian segment of the class will deal with selected topics concerning Latin America's largest nation-state. An attempt will be made to present the material in terms of the historical and contemporary social milieu within which Brazilian politics has developed. Certain "key questions" will be addressed for each of the course sub-headings.

Brazilian Society

This section of the class will present background material designed to enable students to understand the wider societal context within which Brazil's political system has developed. The goal of the material in these lectures (outlined below) will not be to provide an exhaustive survey of Brazilian society. Instead, it will offer a descriptive analysis of how the historical evolution of Brazilian society fostered the development of some endemic political problems.

Brazil's historical development was based upon a paternalistic plantation culture economically designed to produce export products. It led to the subjugation of native Brazilians and the importation of Black slaves. The early emphasis on

private development affected later perceptions about the role of the state in the development of civil society.

As an institution, the Catholic Church played an important role in the development of a single society. But it also fostered pervasive attitudes about the importance of hierarchy.

In more recent years population growth and industrialization led to a massive urban migration and the development of a permanent economic underclass of favela dwellers. A concomitant problem has been that population growth has outstripped the ability of government to provide basic primary and secondary education.

At first glance, Brazil appears to be a harmonious interracial society. But while the races appear to be integrated in terms of everyday social intercourse, structural racism persists. The roots of this continuing discrimination are social and economic, rather than legal. There is an ongoing debate about whether Brazilian racism is a phenomenon of class or race.

Historically, Brazilian women existed in a "macho" culture. While the life of poor women has changed little, many middle and upper class women are working to translate the historical power they had in private life, in terms of their influence over home and family, into public life. An examination will be made of the gap between "law and life" which exists for women as well as the poor and racial minorities.

Key questions to be addressed:

1. Does privilege still lie at the heart of Brazilian society?
2. Is the modern Catholic church a force for social change or a supporter of the status quo?
3. Is modern Brazil an ethnic "melting pot" or a "boiling pot"?

4. Is Brazilian democracy a myth for racial minorities, the poor and women?

Readings:

T. R. Rochon and M. J. Mitchell. "Social Bases of the Transition to Democracy in Brazil." Comparative Politics XXI (April, 1989), pp. 307-22.

Historical Political and Economic Development

Introductory lectures will provide a brief historical overview of Brazil since the time of its discovery in 1500 by Pedro Alvares Cabral. The early exploitation of products for export such as Brazilwood and sugar, will be discussed. The subjugation and exploitation of the native Indian population and the introduction of African slaves will be explained in terms of the development of a plantation culture.

Brazil's changing economy, in terms of the challenge to the sugar culture which arose from other colonies, the race for gold and diamonds in the 1700's and the development of the cotton and coffee industries, will be examined against the background of overall colonial development.

The 1822 promulgation of the constitutional monarchy, the declaration of independence from Portugal by Don Pedro, the 1840 accession to the throne by Don Pedro II and the 1869 military intervention and proclamation of the Republic of Brazil, will be compared with the experiences of other South American colonies as they were transformed into nation-states. The history of the First Republic will be studied in terms of the politics of the governors, the system of "coronelismo" and "café com leite."

The development of the economic crisis and military intervention which led to the assumption of power by Getulio Vargas in 1930 and his development of the "Estado Novo" will be studied against the background of the worldwide political depression and rise of European dictatorships. Vargas' initial flirtation with fascism

and later tilt toward the Allies during World War II will be explained in terms of Brazil's changing perception of its national interest.

Key questions to be addressed:

1. How was Brazil's colonial experience and early period of statehood different from that of the rest of South America?
2. How did the lack of separation between the concepts of public and private affect Brazilian development?

The Post-World War II period to 1964

The end of World War II made it difficult to justify the continuation of an authoritarian regime and Vargas was forced to resign by the military in 1945. The Second Republic was declared in 1948 and lasted until 1964. A study of this period will stress what occurred as the Brazilian economy changed from one centered upon a few traditional exports into one driven by government plans for economic development centered upon borrowing and import substitution.

Lectures will cover material dealing with Vargas' return to power in 1950, his suicide, and the caretaker governments which culminated in Juscelino Kubitschek assuming the presidency in 1956. He was followed in office by Jânio Quadros and Joao Goulart. The failure of economic development plans and a variety of political problems led to the military coup of 1964.

Key questions to be addressed:

1. When compared to other developing states, what was unique about Brazil's post-World War II economic and political development?
2. During this period did fear of the imposition of Castro type communism affect the role of the Brazilian military?

The Praetorian Interregnum

The military decision to assume governing power from 1964-1985 will be studied in terms of the Brazilian military's role of serving as a moderating force in politics. The problem military governments confronted in terms of the struggle to provide order and achieve economic development will be examined for the presidents of this period; Castello Branco, Artur da Costa e Silva, Emílio Médici, Ernesto Geisel, and João Baptista de Oliveira Figueiredo. Finally, an attempt will be made to explain how the evolution of the policy of "abertura" led to a return to civilian rule.

Key questions to be addressed:

1. Once they assumed political power did the military become "trapped" and not know how to return to government control by civilian leaders?
2. Was the military leadership politically seduced by the agenda of the technocrats?

Redemocratization

The 1985 election of Tancredo Neves as president returned Brazil to civilian rule, although his illness led to his replacement by Jose Sarney. Fernando Collor de Mello was elected president in 1990. Lectures dealing with this period will stress how Collor presented himself as the representative of a new generation in Brazilian politics. He appeared to be an economic conservative with a social conscience who supported a "shock treatment" to improve Brazil's economy. Collor's attacks upon corruption and the bureaucracy struck a populist note among the electorate. As president, his economic Plano Brasil Novo was only marginally successful and Brazil continued to struggle with the twin burdens of a large international debt and

a high rate of inflation. While Collor fired his Minister of Justice for "moral laxity," he became enmeshed in a political corruption scandal popularly known as "Collorgate." At the time of his impeachment, most Brazilian democrats hoped that their country's nascent political democracy would work and lead to Collor's replacement with another civilian president rather than some new authoritarian regime.

Key questions to be addressed:

1. Did the gap between Collor's rhetoric about corruption and the reality of his own alleged misdeeds mean that he was little more than a successful political hypocrite?
2. Are Brazil's contemporary economic problems undermining democracy?

Readings:

George Pendle. A History of Latin America. Great Britain: Penguin Books, 1967, pp. 69-75, 120-24, 150-60, and 199-204.

Ronald M. Schneider. Order and Progress: A Political History of Brazil. Boulder, Colorado: Westview Press, 1991, pp. 238-266.

Jan Knippers Black, "Brazil's Limited Redemocratization." Current History 562 (February, 1992), pp. 85-89.

Major Interests, Political Parties and Elections

A. Major Interests

Brazil's milieu of political "interests" will be discussed in terms of its traditional corporatist elements, as well as the contemporary development of a more pluralistic political environment. The most important liberal and conservative groups, including governmental entities, will be discussed:

1. Military - The traditional role of the military as a moderating power will again be reviewed, as will the importance that interservice rivalry plays in Brazilian politics. Attention will be given to the tensions which have existed between authoritarian and democratic tendencies in the military among younger and older officers. The military's attempt to redefine its role will be discussed in terms of the demise of the Cold War and the communist threat. At present, few Brazilian intellectuals believe that the military will again attempt to seize governing power.

2. Bureaucracy - Material will be presented on the tension which exists between authoritarian and democratic tendencies within the Brazilian bureaucracy. Policy demands have often not been articulated into coherent public policies which result in the delivery of adequate government services. Other questions to be addressed include: do U.S. style "iron triangles" exist to shape policy; has patronage and corruption encouraged bureaucratic "gridlock"; and have technocrats contributed to, or hindered, economic modernization?

3. Big Business and Big Agriculture - Mention will be made of the peak business and agricultural groups and their traditional roles in a corporatist state. Groups discussed will include the National Confederation of Industries, the Brazilian Rural Confederation and newer associations such as the Brazilian Association for the Development of Basic Industry.

4. Catholic Church - The traditional political power of the church, especially the National Conference of Brazilian Bishops, will be discussed. The tensions which exist between church conservatives and those who advocate liberation theology will also be examined.

5. Labor Unions - Note will be taken of the historic political impotence of labor unions, the role they played in a corporatist state and how labor unrest in the early 1960's contributed to the military's assumption of power and suppression of the unions. Material will also be presented about how some unions have

demonstrated a new militancy in the post-military period of governance. There is an ongoing debate about who can best articulate the interests of the working class. Will the unions be able to accommodate the attempts to democratize them? Luís Inacio da Silva's (Lula) employment of some unions to challenge Collor in the most recent presidential election will also be discussed.

6. Students and Intellectuals - Many Brazilian students and intellectuals have historically played the role of radical-leftist critics of the regime of the day. A lecture will discuss how students and intellectuals suffered from systematic repression and human rights abuses during the period of military governance and how many of them are developing new roles as social critics and reformers in the post-Cold War era.

Key question to be addressed:

1. Is Brazil's interest group milieu more corporatist or pluralistic in nature?

Reading:

F. Hagopian. "Democracy by Undemocratic Means? Elites, Political Pacts and Regime Transition in Brazil." Comparative Politics XXIII (July 1990), pp. 147-170.

B. Political Parties

This segment of the course will concentrate on studying Brazilian political parties in the post-1964 period. A lecture will discuss how the 1964 military coup abolished the existing party structure and replaced it with new political organizations ARENA (National Renewal Alliance) and the opposition group MDB (Brazilian Democratic Movement).

With the re-establishment of civilian rule a new multiparty system has developed. Material presented on this system will address the political fragmentation which it has engendered, as well as the differences which currently

exist between ideological, catch-all, and opportunistic Brazilian political parties. A number of key problems faced by the parties will be highlighted: 1) the difficulties faced in attempting to develop local leadership; 2) the continuing problems associated with the historic system of the "colonels" (local bosses), especially in rural areas; 3) how many governors reliance on the fiscal largesse of the federal government can compromise them; and 4) the lack of enduring party loyalty of the Brazilian electorate.

An outline will be given of the major political parties. This material will note which parties have strong links to pre-1964 parties, which have ties to the period of military rule and which are new parties.

The major political parties discussed will include:

1. PMDB (Brazilian Democratic Movement Party) - Brazil's largest party with ties to the MDB. The ideological breadth of the party will be discussed, as will its ties to urban areas and state governors.

2. PFL (Liberal Front Party) - A party with strong links to President Collor and the military which was formed by a breakaway faction of the Democratic Social Party.

3. PSDB (Brazilian Social Democracy Party)

4. PDS (Democratic Social Party) - The party has ties which go back to the ARENA organization of the period of military rule.

5. PDT (Democratic Workers Party) - A populist party with ties to the urban poor.

6. PTB (Brazilian Labor Party) - This party has taken some interesting positions on economic development and is linked to organized labor.

7. PT (Workers Party) - A leftist party with support among intellectuals and advocates of liberation-theology within the Catholic Church.

8. PL (Liberal Party) - A party located on the center-right of the ideological spectrum.

9. PRN (National Reconstruction Party) - A party formed for electoral purposes by Collor in 1989.

10. PCB (Brazilian Communist Party) - and PC do B (Communist Party of Brazil).

11. PSB (Brazilian Socialist Party)

Key questions to be addressed:

1. During the period of military rule did ARENA and MDB serve as transmission belts for citizen demands?

2. How likely is it that attempts will be made to reform the multiple party system by legally limiting the number of political parties?

C. The Electoral System

This section will emphasize the peculiar system of proportional representation which is employed to elect members of the Chamber of Deputies. It will stress how this system of inter and intraparty electoral competition forces candidates from the same party to compete against each other. It often leads to temporary electoral alliances at the local level which complicates the ability to make policy at the national level.

Note will be made of how the electoral system disproportionately represents the smaller states and the rationale for mandatory voting for literate citizens.

Key questions to be addressed:

1. How does Brazil's system of election for the Chamber of Deputies differ from more traditional types of proportional representation found in other nation-states?

2. Does the electoral system reflect the political fragmentation of Brazil, or does it serve as a catalyst for political divisiveness?

Reading:

K. Von Mettenheim. "The Brazilian Vote in Democratic Transition."
Comparative Politics XXII (October 1990), pp. 23-44.

Government Structure

In this section material will be presented on Brazil's governmental structure under the 1988 constitution.

1. The President - A lecture will deal with the method of electing the president (possible two ballots) and the duties and powers of the office. Note will be made of how the loss of the president's ability to legislate in the 1988 constitution has affected presidential power. A case study will be made of Fernando Collor de Mello's period in office and the factors which led to his impeachment.

2. Congress - The Brazilian Congress will be examined in terms of other bicameral Latin American legislatures. The Senate will be studied in terms of its role in Brazilian federalism. The Chamber of Deputies will be analyzed in terms of the functions of the Legislative Directory (staff) and the Board of Directors, as well as the committee structure of the lower house. Finally, the process by which a bill becomes a law will be explained.

3. The Federal Supreme Court of Justice and the Federal Superior Court - A brief outline lecture will cover the processes of judicial appointment and the major functions and duties of the two courts.

Key questions to be addressed:

1. Is Brazil's political culture modernizing and is this process reflected in the structure and operation of government?
2. Is there a gap between presidential power and demands for effective government? Would a parliamentary system work better? How about a monarchy?
3. Is it true in contemporary Brazil that above a certain social level "nobody goes to jail"?

Reading

J. de Onis. "Brazil on the Tightrope Toward Democracy." Foreign Affairs LXVIII (Fall, 1989), pp. 127-43.

OUTLINE FOR DEVELOPMENT OF A COURSE IN
AFRO-BRAZILIAN LITERATURE

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OUTLINE FOR DEVELOPMENT OF A COURSE IN AFRO-BRAZILIAN LITERATURE

INTRODUCTION

The purpose of this paper is to offer a general plan/outline for the development of a course in Afro-Brazilian literature. The course is broadly structured with emphasis on exploring both the literature of Afro-Brazilian writers and the writers themselves, and analyzing their works within the context of the prevailing social, political, economic and historical forces. As a group, Afro-Brazilian writers have gone largely unrepresented in mainstream Brazilian literature. In fact, the production of a unique literature by Afro-Brazilians has been hampered, from Brazil's earliest days, by social, political and economic factors: laws making it illegal for a slave to learn to read or write, the ensuing legacy of illiteracy among afro-Brazilians that exists to this day, a limited Afro-Brazilian readership as a result of a high level of illiteracy, limited opportunities for professional publication of Afro-Brazilian writers, the question of racial identity, and other factors associated with the race, ethnicity or class status of the Afro-Brazilian writer.

The outline for this course is flexible and can be adapted for different course levels, favored writers, areas of interest and/or expertise, and methods of analysis. This paper consists of a general outline of the scope of the course, which includes a study guide to help the course developer focus clearly on the subject(s) and decide where the emphasis should be. It offers suggestions on

alternative formats for structuring the course, the choice of which depends upon the area of focus. The last section provides a working bibliography that is intended to initially introduce the course developer to a range of research about Afro-Brazilian writers.

AFRO-BRAZILIAN LITERATURE

COURSE DESCRIPTION

A survey of Afro-Brazilian literature. It includes major writers and major works, and it explores various literary forms such as narratives, folktales, poetry, sermons, documents, short stories, songs, etc. Each work is examined within the framework of the social, economic and political environment of Afro-Brazilians at the time it was written. More specifically, it will examine

- A. the stylistic elements, themes and issues that characterize Afro-Brazilian literature
- B. the relationship(s) between Afro-Brazilian literature and mainstream Brazilian literature
- C. the effects of political, social, economic and cultural experiences of Afro-Brazilians on Afro-Brazilian literature
- D. the relationships between the Afro-Brazilian and African American literary tradition

COURSE GOAL

To provide students with a sampling of the writings of Afro-Brazilians, presented within the context of the prevailing social, political, economic and cultural forces. To further enable students to understand and appreciate the diversity of Afro-Brazilian literature, while noting its similarities and differences to African-American (and African) literature.

COURSE OBJECTIVES

Upon successful completion of this course, students will have

- 1. read and been exposed to (via videos, recordings, guest lecturers, live presentations, etc.) a range of literary works and will have gained an understanding of the forces that produced (motivated) them, as well as an understanding of the relationship between Afro-Brazilian literature and the Afro-Brazilian experience.
- 2. participated in discussions of reading material.
- 3. given an oral report on a selected Afro-Brazilian author and/or related work.
- 4. written 4 - 5 essays on various themes (as assigned by the instructor).
- 5. passed a written final exam.

STUDENT EVALUATION

Students' grades will be based upon participation in discussions, essay examinations, the oral report, quizzes and the final exam.

SCOPE OF COURSE

- A. General Introduction to Modern Day Brazil
 - 1. to generally orient students to the rich culture, political system, social structures, economic condition, and major issues confronting contemporary Brazil.
 - 2. resource materials such as films, readings, personal experience, guest speakers, & artifacts will be used to accomplish the above.
- B. General Overview of Brazil's History with some focus on Brazil's Efforts to Create a National Literature
- C. Discussion of the Concept of "Race" in Brazilian Culture and Specifically in Brazilian Literature
 - 1. To examine its effects upon the production (or lack of) of an Afro-Brazilian literature
 - 2. to provide the background for discussions of Afro-Brazilian literature
- D. Identification of the Afro-Brazilian Writer
 - 1. Difficulties identifying the Afro-Brazilian writer
 - a. race vs. nationalism
 - b. the literary environment (at various times)
 - c. the political environment (at different times)
 - 2. Importance of identifying the Afro-Brazilian Writer
 - a. to examine the distinctive characteristics of Afro-Brazilian literature
 - b. as representative of a specific ethnic group whose perceptions and artistic voice have been excluded from the general body of literature
 - c. as a means of reexamining the social, economic and political history of Brazil from the view point of writers of non-European descent

- d. to examine the effects and influences of race on the lives and literature of the Afro-brazilian.

E. Study Guide to Afro-Brazilian Writers and Literature

1. Afro-Brazilian Writers

- a. Who are they (group identity)?
- b. What common experiences bind them as a group?
- c. Is there an Afro-Brazilian literary esthetic?
- d. How have Afro-Brazilian writers approached the "race" or "identity" question?
- e. How have they affected and/or influenced the mainstream literary environment, and how have they been affected by it?
- f. How do their writings reflect and respond to the conditions of Afro-Brazilians throughout the country? Or, do they?
- g. The above questions can also be used to focus upon specific Afro-Brazilian writers.

2. Subjects, Issues and/or Themes Characteristic of Afro-Brazilian Writing

- a. Are there common subjects, issues or themes that appear in the literature?
 - 1. If so, what is the motivation (external or internal) for this focus?
 - 2) In what ways do different writers approach these subjects, etc.?
- b. What is the purpose of a given type, style or specific literary item? Is it functional, written with a clear purpose and desired effect in mind? Is there a clear message to a specific audience?
- c. For whom was it written? Who is the intended audience, and how does the audience influence the production of the work itself?
- d. What is the significance of various forms of Afro-Brazilian writing? Is there a relationship between the form, the message and the audience?

- e. Is there a relationship between the above and the time period during which the work was produced?
 - f. How did prevailing social, political, economic and cultural forces affect the writings (or lack of writings) produced by Afro-Brazilians?
 - g. How did the writers' experiences influence the content and style of their work?
 - h. To what extent do the writings reflect the issues faced by the larger Afro-Brazilian community?
 - i. How have these writings been received by the community of readers, both Brazilian and Afro-Brazilian?
 - j. The above questions can also be used to focus upon specific Afro-Brazilian works.
3. The Works of Afro-Brazilian Writers

- a. Discussion might initially focus upon the general aspects of plot, setting, characters, form, style and content.
- b. Subsequent discussions should move toward integrating the work itself with various other factors that influenced it: Author's life and experiences (education, family background and environment, associates, significant others), the prevailing social, political and economic forces of the time period and location, and personal motivation for producing the work.
- c. Further discussions might focus upon the extent to which a work has affected others, how the work was perceived and received by others, and why.
- d. General mention of other works by author.

FORMAT OF COURSE

The course may be structured according to one of several formats, and may even combine two or more. Choice of format may depend on several variables such as course goal(s), course level, course time constraints, degree of historical knowledge and knowledge of a variety of writers, knowledge of Portuguese language, availability of (translated) works, etc. The goal, however, is to become acquainted with Afro-Brazilian writers (as a group and as individuals) and their works, as well as to provide insight into the social,

political and economic climate of that time period and locale.

A. Chronological Structure

Course may begin with earliest known writings of Africans in Brazil (slave or free), moving through the slavery period, and continuing through the decades of the post-slavery period into other identifiable historical, political or social periods. Using this format will require general knowledge of Brazilian history in order to identify important time periods or events.

B. Focus on Specific Themes and/or Issues in Afro-Brazilian Literature

Course may focus upon common themes and/or issues that characterize Afro-Brazilian literature. Possible themes might be the institution of slavery, quest for freedom, forms of racism, living conditions of slaves and/or free people of color, equality, family life, religion, self-determination, nature, Africa, question of identity, folklore, etc. Use of this format may require extensive exposure to varied original writings or with secondary sources about Afro-Brazilian literature in order to isolate prominent themes or issues.

C. Focus on Representative Works of Three or Four Afro-Brazilian Writers

Course may begin by identifying several well-known Afro-Brazilian writers whose works each represent an important aspect of the literature. Works may be chosen because of a distinctive style, an important subject, the time period in which it was written, philosophical stance of the writer, popularity of the work or writer, the specific literary form, etc. Use of this format will require exposure to a range of sources (as with the preceding format), but it is flexible enough to adjust for course constraints such as course level and length of course.

D. Focus on Afro-Brazilian Writings During a Specific Time Period

Course may focus on writings generated during an identifiable time period (historical, social or political) such as the slavery period or post-slavery period, the Modernist Movement, contemporary writers, etc. Use of this format will require a general knowledge of Brazilian history and of the writings associated with specific time periods.

E. Focus on Various Representative Forms

Course will examine the literature in terms of the different literary forms used such as oral literature, sermons, religious writings, songs, government petitions or bills, poems, novels, short stories, autobiographies, narratives, etc. Use of this format will require some exposure to the range of formats and writers, with somewhat less focus upon history.

F. Focus on Similarities and/or Differences in the the Works of Afro-Brazilian Males and Females

G. Focus on Points of Comparison and Contrast Between Afro-Brazilian and African-American Literature

1. Afro-Brazilian writers and African-American writers
 - a. common themes/issues/subjects?
 - b. purposes?
 - c. literary forms and styles?
 - d. experiences?
 - e. influences?
 - f. obstacles?
2. between writings produced during specific time periods in Afro-Brazilian (literary) history and African- American (literary) history?
 - a. writings produced during the slavery period
 - b. writings produced during the post-slavery period
 - c. writings produced during specific literary periods
 - 1) Brazil's Modernist Movement and the Harlem Renaissance in the U.S.
 - d. writings produced during social activist movements
 - 1) Frente Negra Brasileira of Brazil and U.S. Black Activist Movements
 - e. contemporary Afro-Brazilian and African-American writers and/or works

3. Effects of and Reactions to Racism by Afro-Brazilian and African-American Writers

a. external restrictions

- 1) subject and content
- 2) access to publication
- 3) audience
- 4) literary acceptance

b. internal restrictions

- 1) the identity question
- 2) others

SPECIAL BIBLIOGRAPHY

The bibliography which follows is an initial working bibliography designed for the beginning scholar of Afro-Brazilian literature. The entries represent much of the most recent writings/research in the area of Afro-Brazilian literature (most of them having been written within the past 20 years). While most of these are secondary sources, it is expected that the reader will be guided to discover the writers and their works. Use of this working bibliography will lead to the formulation of a Selected Bibliography on Afro-Brazilian literature that includes both primary and secondary sources, as well as more selections written (or translated) in English. Ultimately, the Selected Bibliography will yield a Reading List for the proposed course in Afro-Brazilian Literature.

NOTE: Many of these works were indexed in Escravidão e Relações Raciais no Brasil: cadastro da produção intelectual (1970 - 1990), coordinated by Luiz Claudio Barcelos, Olívia Maria Gomes da Cunha and Tereza Cristina Nascimento Araujo, published by the Centro de Estudios Afro-Asiáticos, Rio de Janeiro, 1991.

I've been informed that the January 1993 issue of the Afro-Hispanic Review will feature Afro-Brazilian writers. However, time constraints on this project negated its inclusion in the working bibliography.

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